



The male bird threw the rock that he had brought upon us.

THE ARABIAN NIGHTS' ENTERTAINMENTS

Translated from the Arabic

BY

EDWARD WILLIAM LANE

Edited for Young People

BY

NORMAN J. DAVIDSON, B.A.

ILLUSTRATED BY LANCELOT SPEED

LONDON

SEELEY AND CO. LIMITED

38 GREAT RUSSELL STREET

THE ILLUSTRATED SCARLET LIBRARY.

Large Crown 8vo, with Eight Original Illustrations by H. M. BROCK, LANCELOT SPEED, and other artists.

Price 2s. each volume.

- THE PILGRIM'S PROGRESS. By JOHN BUNYAN. Illustrated by H. M. BROCK.
- THE WIDE, WIDE WORLD. By SUSAN WARNER. Illustrated by FRED PEGRAM.
- UNCLE TOM'S CABIN. By H. BEECHER STOWE. Illustrated by LOUIS BETTS.
- BEN HUR. By Gen. LEW WALLACE. Illustrated by H. M. BROCK.
- WESTWARD HO! By CHARLES KINGSLEY. Illustrated by H. M. BROCK.
- JOHN HALIFAX, GENTLEMAN. By Mrs. CRAIK. Illustrated by H. M. BROCK.
- ROBINSON CRUSOE. By DANIEL DEFOE. Illustrated by H. M. BROCK.
- LITTLE WOMEN AND GOOD WIVES. By LOUISA M. ALCOTT. Illustrated by H. M. BROCK.
- THE HISTORY OF HENRY ESMOND. By W. M. THACKERAY. Illustrated by H. M. BROCK.
- THE SWISS FAMILY ROBINSON. Illustrated by H. M. BROCK.
- GRIMM'S FAIRY TALES. Illustrated by LANCELOT SPEED.
- TALES OF MYSTERY AND IMAGINATION. By EDGAR ALLAN POE. Illustrated by A. D. MCCORMICK.
- GULLIVER'S TRAVELS. By JONATHAN SWIFT. Illustrated by LANCELOT SPEED.
- DON QUIXOTE. By CERVANTES. Illustrated by H. M. BROCK.
- TOM BROWN'S SCHOOL DAYS. By THOMAS HUGHES. Illustrated by LANCELOT SPEED.
- HANS ANDERSEN'S FAIRY TALES. Illustrated by H. M. BROCK.
- THE DAYS OF BRUCE. By GRACE AGUILAR. Illustrated by H. M. BROCK.
- THE ARABIAN NIGHTS ENTERTAINMENTS. Illustrated by LANCELOT SPEED.
- TALES FROM SHAKESPEARE. By CHARLES and MARY LAMB. Illustrated by LANCELOT SPEED.
- THE SCALP HUNTERS. By Captain MAYNE REID. With Illustrations by E. PRATER and W. D. HANDFORTH.
- MINISTERING CHILDREN. By MARIA CHARLESWORTH. With Illustrations by E. GULLAND and J. CAMPBELL.
- THE DOG CRUSOE AND HIS MASTER. By R. M. BALLANTYNE. With Illustrations by H. M. BROCK.
- MASTERMAN READY. By Captain MARRYAT. With Illustrations by H. M. BROCK.

SEELEY & CO., LTD., 38 GREAT RUSSELL STREET.

PREFACE

NO child's library is nowadays complete without its volume of "Arabian Nights," for in no other collection of tales are the doings of Jinns, Fairies, and Magicians told with such verisimilitude; to this is added the glamour of Oriental scenes and places, and descriptions of customs, habits, and manners of living so dissimilar to those which obtain amongst Western nations. To this day the Arab is a firm believer in the influence of good and evil spirits of both sexes upon the human race, whose powers may be invoked by talismans, magic, and necromancy. The Arabic language is both fluent and poetical, and lends itself admirably to narration, added to which the Arab is a born raconteur, many of them obtaining a livelihood by this means.

With regard to the origin of the stories a good deal of ink has been spilt in controversy on the subject, some contending that they are a translation into Arabic from the Persian "Hezar Afsané," or "The Thousand Nights"; others, that they are genuinely of Arabic authorship. Lane, who is one of the most competent to deliver an opinion on the subject from his intimate knowledge of Arabic life and literature, inclines to the latter theory, and dates the work from the close of the fifteenth or the beginning of the sixteenth century, basing this assumption on internal evidence. The stories "Aladdin and the Wonderful Lamp" and "Ali Baba and the Forty Thieves" have been taken from another source.

The stories first became known to Europe through A. Galland's French version, 1704-12, but it left much to be desired both in point of accuracy and colouring; other versions followed, until in 1840 Lane produced his translation, which up to the present date has not been superseded for serious study. It is complete with the exception of a few stories which are unsuited for publication in English. His style is somewhat stilted, but the translation is notable for its accuracy, and his notes show an intimate knowledge of the inner life of the people amongst whom he lived for many years.

For those who desire to attain a correct pronunciation of certain words and names, the following notes by Lane will prove useful.

In writing Arabic and other Oriental words in the present work, I have employed a system congenial with our language, and of the most simple kind; and to this system I adhere in every case, for

the sake of uniformity as well as *truth*. Some persons have objected to my writing in this manner a few familiar words which are found in our dictionaries; but they will excuse me for remarking that general usage is not altogether accordant with their opinion. Almost every author, I believe, now writes "Koran," or "Kurán," and "Pasha," or "Pacha," for our dictionary-words "Alcoran" and "Bashaw"; and most of our best authors on Arabian History, of late, have written "Khalif" for "Caliph." In a work relating to a people who pronounce the Arabic *w* as *v*, I should write "Veezer" for the Arabic word "Wezeer"; but to do so when the subject is Arabian, I consider inexpedient: and in this opinion I am upheld by a great majority of literary and other friends whom I have consulted on the subject, in the proportion of five to one. I may add that Dr. Johnson has written in his dictionary, "Vizier [properly *Wazir*]"; and if we express the Arabic vowels by their *Italian* equivalents, it is properly "Wazír" or "Wezír."

The general reader may be directed to pronounce *a* as in our word "beggar," or "father"; *e* as in "bed," or "there"; *ee* as in "bee"; *ei* as our word "eye"; *ey* as in "they"; *i* as in "bid"; *o* as in "obey" (short), or "bone"; *oo* as in "boot"; *ow* as in "down"; and *u* as in "bull." The letter *y* is to be pronounced as in "you" and "lawyer": never as in "by."

The Arabic *a*, strictly speaking, has a sound between that of *a* in "bad" and that of *u* in "bud"; sometimes approximating more to the former; and sometimes, to the latter. It, however, often approximates to that of *a* in "ball."

An *apostrophe*, when immediately preceding or following a vowel, I employ to denote the place of a letter which has no equivalent in our alphabet; it has a guttural sound like that which is heard in the bleating of sheep.

Dh, *gh*, *kh*, *sh*, and *th*, when not divided by a hyphen, represent, each, a single Arabic letter. *Dh* is pronounced as *th* in "that": *gh* represents a guttural sound like that produced in gargling: *kh* represents a guttural sound like that which is produced in expelling saliva from the throat, and approaching nearer to the sound of *h* (a very strong aspirate) than to that of *k*: *sh* is pronounced as in "shall": and *th* as in "thin."

A glossary will be found at the end of this volume.

CONTENTS

| | PAGE |
|---|------|
| INTRODUCTION | 9 |
| STORY OF THE MERCHANT AND THE JINNEE | 17 |
| STORY OF THE FIRST SHEYKH AND THE GAZELLE | 19 |
| STORY OF THE SECOND SHEYKH AND THE TWO BLACK HOUNDS | 22 |
| STORY OF THE THIRD SHEYKH AND THE MULE | 24 |
| STORY OF THE FISHERMAN | 25 |
| STORY OF THE YOUNG KING OF THE BLACK ISLANDS | 34 |
| STORY OF THE PORTER AND THE LADIES OF BAGHDAD, AND OF THE THREE ROYAL MENDICANTS | 40 |
| STORY OF THE FIRST ROYAL MENDICANT | 49 |
| STORY OF THE SECOND ROYAL MENDICANT | 54 |
| STORY OF THE ENVIER AND THE ENVIED | 59 |
| CONTINUATION OF THE STORY OF THE SECOND ROYAL MENDICANT | 61 |
| STORY OF THE THIRD ROYAL MENDICANT | 67 |
| CONTINUATION OF THE STORY OF THE LADIES OF BAGHDAD | 77 |
| STORY OF THE FIRST OF THE THREE LADIES OF BAGHDAD | 78 |
| STORY OF THE SECOND OF THE THREE LADIES OF BAGHDAD | 84 |
| CONCLUSION OF THE STORY OF THE LADIES OF BAGHDAD | 88 |
| STORY OF THE HUMPBAC | 94 |
| STORY TOLD BY THE CHRISTIAN BROKER | 99 |
| STORY TOLD BY THE SULTAN'S STEWARD | 109 |
| STORY TOLD BY THE JEWISH PHYSICIAN | 117 |
| STORY TOLD BY THE TAILOR | 123 |
| THE BARBER'S STORY OF HIMSELF | 134 |
| THE BARBER'S STORY OF HIS FIRST BROTHER | 135 |
| THE BARBER'S STORY OF HIS SECOND BROTHER | 139 |
| THE BARBER'S STORY OF HIS THIRD BROTHER | 141 |
| THE BARBER'S STORY OF HIS FOURTH BROTHER | 144 |
| THE BARBER'S STORY OF HIS FIFTH BROTHER | 147 |
| THE BARBER'S STORY OF HIS SIXTH BROTHER | 153 |
| CONCLUSION OF THE STORY TOLD BY THE TAILOR | 157 |
| CONCLUSION OF THE STORY OF THE HUMPBAC | 158 |
| STORY OF NOOR ED-DEEN AND ENEES EL-JELEES | 159 |

| | PAGE |
|---|------|
| THE STORY OF CAMARALZAMAN, AND THE PRINCESS BUDOURA, PRINCESS OF CHINA | 189 |
| STORY OF ABU-L-HASAN THE WAG, OR THE SLEEPER AWAKENED. | 199 |
| STORY OF ES-SINDIBAD OF THE SEA AND ES-SINDIBAD OF THE LAND | 215 |
| FIRST VOYAGE OF ES-SINDIBAD OF THE SEA | 217 |
| SECOND VOYAGE | 225 |
| THIRD VOYAGE | 231 |
| FOURTH VOYAGE | 241 |
| FIFTH VOYAGE | 252 |
| SIXTH VOYAGE | 260 |
| SEVENTH VOYAGE | 266 |
| CONCLUSION OF THE STORY OF ES-SINDIBAD OF THE SEA AND ES- SINDIBAD OF THE LAND | 270 |
| STORY OF ALADDIN; OR, THE WONDERFUL LAMP. | 271 |
| STORY OF ALI BABA AND THE FORTY ROBBERS DESTROYED BY A SLAVE | 353 |
| GLOSSARY | 380 |

LIST OF ILLUSTRATIONS

| | |
|---|---------------------|
| THE MALE BIRD THREW THE ROCK THAT HE HAD BROUGHT UPON US | <i>Frontispiece</i> |
| RAISED HER FACE-VEIL, AND DISPLAYED BENEATH IT A PAIR OF BLACK EYES | 40 |
| I PERCEIVED THAT HE WAS SITTING UPON A THRONE ADORNED WITH PEARLS AND JEWELS | 80 |
| SHE CALLED TO ONE OF THE SERVANTS SAYING, "GIVE WHAT THOU HAST WITH THEE TO THIS POOR MAN" | 148 |
| THEY RETURNED CONVEYING THE MAIDEN | 190 |
| "BITE MY EAR THAT I MAY KNOW IF I BE ASLEEP OR AWAKE" | 206 |
| THEY LET HER DOWN WITH A LARGE QUANTITY OF FOOD AND WATER | 248 |
| PULLED HIS PURSE OUT OF HIS BOSOM TO MAKE HER A PRESENT | 378 |

The copyright of the illustrations in this volume is the property of
Messrs. Seeley and Co. Limited.

INTRODUCTION

IT is related that there was, in ancient times, a King of the countries of India and China, who had two sons ; one of whom was a man of mature age ; and the other, a youth. The elder inherited the kingdom of his father, and governed his subjects with such justice that the inhabitants of his country and whole empire loved him. He was called King Shahriyar : his younger brother was named Shah Zeman, and was King of Samarkand. The administration of their governments was conducted with rectitude, each of them ruling over his subjects with justice during a period of twenty years with the utmost enjoyment and happiness. After this period, the elder King felt a strong desire to see his brother, and ordered his Wezeer to repair to him and bring him.

Having taken the advice of the Wezeer on this subject, he immediately gave orders to prepare handsome presents, such as horses adorned with gold and costly jewels, and memlooks, and beautiful slaves, and expensive stuffs. He then wrote a letter to his brother, expressive of his great desire to see him ; and having sealed it, and given it to the Wezeer, together with the presents above mentioned, he ordered the minister to strain his nerves, and tuck up his skirts, and use all expedition in returning. The Wezeer forthwith prepared for the journey ; he proceeded night and day, until he drew near to the city of Samarkand, when he sent forward a messenger to inform King Shah Zeman of his approach. The Wezeer then presented himself before the King Shah Zeman, and handed to him the letter. The King took it, read it, and answered

by expressing his readiness to obey the commands of his brother. He then equipped himself for the journey, made ready his baggage, and collected together costly presents suitable to his brother's dignity.

These preparations being completed, he set out towards his brother's dominions. But after they had journeyed some distance he remembered that he had left at home an article which he particularly required, so bidding his officers wait for him he turned his horse's head and galloped back to the palace. Arriving unnoticed, to his great horror he saw his wife laughing and talking with a hideous black slave. So great was his anger that without a moment's delay he drew his sword and struck off their heads; after which he immediately returned, gave orders for departure, and journeyed to his brother's capital.

Shahriyar, rejoicing at the tidings of his approach, went forth to meet him, saluted him, and welcomed him with the utmost delight. He then ordered that the city should be decorated on the occasion, and sat down to entertain his brother with cheerful conversation: but the mind of King Shah Zeman was distracted by reflections upon the conduct of his wife; excessive grief took possession of him; and his countenance became sallow; and his frame emaciated. His brother observed his altered condition, and imagining that it was occasioned by his absence from his dominions, abstained from troubling him or asking respecting the cause, until after the lapse of some days, when at length he said to him, O my brother, I perceive that thy body is emaciated, and thy countenance is become sallow. He answered, O brother, I have an internal sore:—and he informed him not of the conduct of his wife which he had witnessed. Shahriyar then said, I wish that thou wouldest go out with me on a hunting excursion: perhaps thy mind might so be diverted:—but he declined; and Shahriyar went alone to the chase.

Now there were some windows in the King's palace commanding a view of his garden; and while his brother was looking out from one of these, a door of the palace was opened, and there came forth from it twenty females and twenty male black slaves; and the King's wife, who was distinguished by extraordinary

beauty and elegance, accompanied them to a fountain, where they sat down and remained laughing and talking until the close of the day. When Shah Zeman beheld this spectacle, he said within himself, By Allah ! my affliction is lighter than this ! His vexation and grief were alleviated, and he no longer abstained from sufficient food and drink.

When his brother returned from his excursion, and they had saluted each other, and King Shahriyar observed his brother, Shah Zeman, that his colour had returned, that his face had recovered the flush of health, and that he ate with appetite, he was surprised, and besought his brother to tell him the reason. Shah Zeman was very unwilling to do so, but after much persuasion he related what had happened in his own palace, also what he had just seen from the windows. I would see this, said Shahriyar, with my own eye.—Then, said Shah Zeman, give out that thou art going again to the chase, and conceal thyself here with me, and thou shalt witness this conduct, and obtain ocular proof of it.

Shahriyar, upon this, immediately announced that it was his intention to make another excursion. The troops went out of the city with the tents, and the King followed them; and after he had reposed awhile in the camp, he said to his servants, Let no one come in to me :—and he disguised himself, and returned to his brother in the palace, and sat in one of the windows overlooking the garden; and when he had been there a short time, the women and their mistress entered the garden with the black slaves, and did as his brother had described, continuing so until the hour of the afternoon-prayer.

When King Shahriyar beheld this occurrence, reason fled from his head, and he caused his wife to be beheaded, and in like manner the women and black slaves; and thenceforth he made it his regular custom every day to marry the fairest lady in the land, and then kill her on the next.

Now the Wezeer had two daughters; the elder of whom was named Shahrazad; and the younger, Dunyazad. The former had read many stories of past generations, and she said, O my father, give me in marriage to this King: either I shall die, and be a

ransom for one of the daughters of the Muslims, or I shall live, and be the cause of their deliverance from him.—I conjure thee by Allah, exclaimed he, that thou expose not thyself to such peril: but she said, It must be so. Then, said he, I fear for thee that the same will befall thee that happened in the case of the ass and the bull and the husbandman.—And what, she asked, was that, O my father?

There was a certain merchant, who possessed wealth and cattle, and had a wife and children; and God had also endowed him with the knowledge of the languages of beasts and birds. The abode of this merchant was in the country; and he had, in his house, an ass and a bull. When the bull came to the place where the ass was tied, he found it swept and sprinkled; in his manger were sifted barley and sifted cut straw, and the ass was lying at his ease; his master being accustomed only to ride him occasionally, when business required, and soon to return: and it happened, one day, that the merchant overheard the bull saying to the ass, May thy food benefit thee! I am oppressed with fatigue, while thou art enjoying repose: thou eatest sifted barley, and men serve thee; and it is only occasionally that thy master rides thee, and returns; while I am continually employed in ploughing, and turning the mill. The ass answered, When thou goest out to the field, and they place the yoke upon thy neck, lie down, and do not rise again, even if they beat thee; or, if thou rise, lie down a second time; and when they take thee back, and place the beans before thee, eat them not, as though thou wert sick: abstain from eating and drinking a day, or two days, or three; and so shalt thou find rest from trouble and labour. Accordingly, when the driver came to the bull with his fodder, he ate scarcely any of it; and on the morrow, when the driver came again to take him to plough, he found him apparently quite infirm: so the merchant said, Take the ass, and make him draw the plough in his stead all the day. The man did so; and when the ass returned at the close of the day, the bull thanked him for the favour he had conferred upon him by relieving him of his trouble on that day; but the ass returned him no answer, for he repented most grievously. On the next day, the ploughman came again, and took the ass, and

ploughed with him till evening; and the ass returned with his neck flayed by the yoke, and reduced to an extreme state of weakness; and the bull looked upon him, and thanked and praised him. The ass exclaimed, I was living at ease, and nought but my meddling hath injured me! Then said he to the bull, Know that I am one who would give thee good advice: I heard our master say, If the bull rise not from his place, take him to the butcher, that he may kill him, and make a nata of his skin:—I am therefore in fear for thee, and so I have given thee advice; and peace be on thee! When the bull heard these words of the ass, he thanked him, and said, To-morrow I will go with alacrity:—so he ate the whole of his fodder, and even licked the manger.—Their master, meanwhile, was listening to their conversation.

On the following morning, the merchant and his wife went to the bull's crib, and sat down there; and the driver came, and took out the bull; and when the bull saw his master, he shook his tail, and showed his alacrity by sounds and actions, bounding about in such a manner that the merchant laughed until he fell backwards. His wife, in surprise, asked him, At what dost thou laugh? He answered, At a thing that I have heard and seen; but I cannot reveal it; for if I did, I should die. She said, Thou must inform me of the cause of thy laughter, even if thou die.—I cannot reveal it, said he; the fear of death prevents me.—Thou laughest only at *me*, she said; and she ceased not to urge and importune him until he was quite overcome and distracted.

So he called together his children, and sent for the Kadee and witnesses, that he might make his will, and reveal the secret to her and die: for he loved her excessively, since she was the mother of his children, and he had lived with her to the age of a hundred and twenty years.

They remonstrated with her. But she said, I will not desist until he tell me, though he die for it. So they ceased to solicit her; and the merchant left them, and went to the stable to perform the ablution, and then to return, and tell them the secret, and die.

Now he had a cock, with fifty hens under him, and he had also a dog; and he heard the dog call to the cock, and reproach him,

saying, Art thou happy when our master is going to die? The cock asked, How so?—and the dog related to him the story; upon which the cock exclaimed, By Allah! our master has little sense; I have *fifty* wives; and I please this, and provoke that; while *he* has but *one* wife, and cannot manage this affair with her: why does he not take some twigs of the mulberry-tree, and enter her chamber, and beat her until she dies or repents? she would never, after that, ask him a question respecting anything.—When the merchant heard the words of the cock, as he addressed the dog, he recovered his reason and made up his mind to beat her.

Now, said the Wezeer to his daughter Shahrazad, perhaps I may do to thee as the merchant did to his wife. She asked, And what did he? He answered, He entered her chamber, after he had cut off some twigs of the mulberry-tree, and hidden them there; and then said to her, Come into the chamber, that I may tell thee the secret while no one sees me, and then die: and when she had entered, he locked the chamber-door upon her, and beat her until she became almost senseless and cried out, I repent:—and she kissed his hands and his feet, and repented, and went out with him; and all the company, and her own family, rejoiced; and they lived together in the happiest manner until death.

When the Wezeer's daughter heard the words of her father, she said to him, It must be as I have requested. So he arrayed her, and went to the King Shahriyar. Now she had given directions to her young sister, saying to her, When I have gone to the King, I will send to request thee to come; and when thou comest to me, and seest a convenient time, do thou say to me, O my sister, relate to me some strange story to beguile our waking hour:—and I will relate to thee a story that shall, if it be the will of God, be the means of procuring deliverance.

Her father, the Wezeer, then took her to the King, who when he saw him, was rejoiced, and said, Hast thou brought me what I have desired? He answered, Yes. When the King, therefore, introduced himself to her, she wept; and he said to her, What aileth thee? She answered, O King, I have a young sister, and I wish to take leave of her. So the King sent to her; and she

The Story of the Merchant and the Jinnee 17

came to her sister, and embraced her, and sat near the foot of the bed; and after she had waited for a proper opportunity, she said, By Allah! O my sister, relate to us a story to beguile the waking hour of our night. Most willingly, answered Shahrazad, if this virtuous King permit me. The King hearing these words, and being restless, was pleased with the idea of listening to the story; and thus, on the first night of the thousand and one Shahrazad commenced her recitations.

THE STORY OF THE MERCHANT AND THE JINNEE

It has been related to me, O happy King, said Shahrazad, that there was a certain merchant who had great wealth, and traded extensively with surrounding countries; and one day he mounted his horse, and journeyed to a neighbouring country to collect what was due to him, and the heat oppressing him, he sat under a tree, in a garden, and put his hand into his saddle bag, and ate a morsel of bread and a date which were among his provisions. Having eaten the date, he threw aside the stone, and immediately there appeared before him an 'Efreet, of enormous height, who, holding a drawn sword in his hand, approached him, and said, Rise, that I may kill thee, as thou hast killed my son. The merchant asked him, How have I killed thy son? He answered, When thou atest the date, and throwest aside the stone, it struck my son upon the chest, and, as fate had decreed against him, he instantly died.

The merchant, on hearing these words, exclaimed, Verily to God we belong, and verily to Him we must return! There is no strength nor power but in God, the High, the Great! If I killed him, I did it not intentionally, but without knowing it; and I trust in thee that thou wilt pardon me. The Jinnee answered, Thy death is indispensable, as thou hast killed my son: and so saying, he dragged him, and threw him on the ground, and raised his arm to strike him with the sword. The merchant, upon this, wept bitterly, and said to the Jinnee, I commit my affair unto God, for no one can avoid what He hath decreed.

Then said the merchant, Know, O 'Efreet, that I have debts to pay, and I have much property, and children, and a wife, and I have pledges also in my possession: let me, therefore, go back to my house, and give to every one his due, and then I will return to thee: I bind myself by a vow and covenant that I will return

to thee, and thou shalt do what thou wilt ; and God is witness of what I say. Upon this, the Jinnee accepted his covenant, and liberated him : granting him a respite until the expiration of the year.

The merchant, therefore, returned to his town, accomplished all that was upon his mind to do, paid every one what he owed him, and informed his wife and children of the event which had befallen him ; upon hearing which, they and all his family and women wept. He appointed a guardian over his children, and remained with his family until the end of the year ; when he took his grave-clothes under his arm, bade farewell to his household and neighbours, and all his relations, and went forth, in spite of himself ; his family raising cries of lamentation, and shrieking.

He proceeded until he arrived at the garden before mentioned ; and it was the first day of the new year ; and as he sat, weeping for the calamity which he expected soon to befall him, a sheykh, advanced in years, approached him, leading a gazelle with a chain attached to its neck. The sheykh saluted the merchant, wishing him a long life, and said to him, What is the reason of thy sitting alone in this place, seeing that it is a resort of the Jinn ? The merchant therefore informed him of what had befallen him with the 'Efreet, and of the cause of his sitting there ; at which the sheykh, the owner of the gazelle, was astonished, and said, By Allah, O my brother, thy faithfulness is great, and thy story is wonderful ! if it were engraved upon the intellect, it would be a lesson to him who would be admonished ! And he sat down by his side, and said, By Allah, O my brother, I will not quit this place until I see what will happen unto thee with this 'Efreet. So he sat down, and conversed with him : And the merchant became almost senseless ; fear entered him, and terror, and violent grief, and excessive anxiety. And as the owner of the gazelle sat by his side, lo ! a second sheykh approached them, with two black hounds, and inquired of them, after saluting them, the reason of their sitting in that place, seeing that it was a resort of the Jan : and they told him the story from beginning to end. And he had hardly sat down when there approached them a third sheykh, with a dapple mule ; and he asked them the same question, which was answered in the same manner.

Immediately after, the dust was agitated, and became an enormous revolving pillar, approaching them from the midst of the desert ; and this dust subsided, and behold, the Jinnee, with a drawn sword in his hand ; his eyes casting forth sparks of fire. He came to them, and dragged from them the merchant, and said to him, Rise, that I may kill thee, as thou killedst my son,

The Story of the First Sheykh and the Gazelle 19

the vital spirit of my heart. And the merchant wailed and wept; and the three sheykhs also manifested their sorrow by weeping and crying aloud and wailing; but the first sheykh, who was the owner of the gazelle, recovering his self-possession, kissed the hand of the 'Efreet, and said to him, O thou Jinnee, and crown of the kings of the Jan, if I relate to thee the story of myself and this gazelle, and thou find it to be wonderful, and more so than the adventure of this merchant, wilt thou give up to me a third of thy claim to his blood? He answered, Yes, O sheykh, if thou relate to me the story, and I find it to be as thou hath said, I will give up to thee a third of my claim to his blood.

THE STORY OF THE FIRST SHEYKH AND THE GAZELLE

Then said the sheykh, Know, O 'Efreet, that this gazelle is the daughter of my paternal uncle, and she is of my flesh and my blood. I took her as my wife when she was young, and lived with her about thirty years; but I was not blessed with a child by her; so I took to me an adopted son, the child of one of the slaves of my household, like the rising full moon, with beautiful eyes, and delicately-shaped eyebrows, and perfectly-formed limbs; and he grew up by little and little until he attained the age of fifteen years. At this period I unexpectedly had occasion to journey to a certain city, and went thither with a great stock of merchandise.

Now, my cousin, this gazelle, had studied enchantment and divination from her early years; and during my absence, she transformed the youth above mentioned into a calf; and his mother into a cow; and committed them to the care of the herdsman: and when I returned, after a long time, from my journey, I asked after my son and his mother, and she said, Thy slave is dead, and thy son hath fled, and I know not whither he is gone. After hearing this, I remained for the space of a year with mourning heart and weeping eye, until the Festival of the Sacrifice; when I sent to the herdsman, and ordered him to choose for me a fat cow; and he brought me one, and it was my own slave, whom this gazelle had enchanted. I tucked up my skirts and sleeves, and took the knife in my hand, and prepared myself to slaughter her: upon which she moaned and cried so violently that I left her, and ordered the herdsman to kill and skin her: and he did so, but found in her neither fat nor flesh, nor anything but skin and bone; and I repented of slaughtering her, when repentance was of no avail. I therefore gave her

to the herdsman, and said to him, Bring me a fat calf: and he brought me my son, who was transformed into a calf. And when the calf saw me, he broke his rope, and came to me, and fawned upon me, and wailed and cried, so that I was moved with pity for him; and I said to the herdsman, Bring me a cow and let this—

Here Shahrazad perceived the light of morning, and discontinued the recitation with which she had been allowed thus far to proceed. Her sister said to her, How excellent is thy story! and how pretty! and how pleasant! and how sweet!—but she answered, What is this in comparison with that which I will relate to thee in the next night, if I live, and the King spare me! And the King said, By Allah, I will not kill her until I hear the remainder of her story. Thus they pleasantly passed the night until the morning, when the King went forth to his hall of judgment, and the Wezeer went thither with the grave-clothes under his arm: and the King gave judgment, and invested and displaced, until the close of the day, without informing the Wezeer of that which had happened; and the minister was greatly astonished. The court was then dissolved; and the King returned to the privacy of his palace.

[On the second and each succeeding night, Shahrazad continued so to interest King Shahriyar by her stories as to induce him to defer putting her to death, in expectation that her fund of amusing tales would soon be exhausted; and as this is expressed in the original work in nearly the same words at the close of every night, such repetitions will in the present translation be omitted.]

When the sheykh, continued Shahrazad, observed the tears of the calf, his heart sympathized with him, and he said to the herdsman, Let this calf remain with the cattle.—Meanwhile, the Jinnee wondered at this strange story; and the owner of the gazelle thus proceeded.

O lord of the kings of the Jan, while this happened, my cousin, this gazelle, looked on, and said, Slaughter this calf; for he is fat: but I could not do it; so I ordered the herdsman to take him back; and he took him and went away. And as I was sitting, on the following day, he came to me, and said, O my master, I have to tell thee something that thou wilt be rejoiced to hear; and a reward is due to me for bringing good news. I answered, Well: and he said, O merchant, I have a daughter who learned enchantment in her youth from an old woman in our family; and yesterday, when thou gavest me the calf, I took him to her, and she looked at him, and covered her face, and wept, and then laughed, and said, O my father, hath my con-

The Story of the First Sheykh and the Gazelle 21

dition become so degraded in thy opinion that thou bringest before me strange men?—Where, said I, are any strange men? and wherefore didst thou weep and laugh? She answered, This calf that is with thee is the son of our master, the merchant, and the wife of our master hath enchanted both him and his mother; and this was the reason of my laughter; but as to the reason of my weeping, it was on account of his mother, because his father hath slaughtered her. And I was excessively astonished at this; and scarcely was I certain that the light of morning had appeared when I hastened to inform thee.

When I heard, O Jinnee, the words of the herdsman, I went forth with him, intoxicated without wine, from the excessive joy and happiness that I received, and arrived at his house, where his daughter welcomed me, and kissed my hand; and the calf came to me, and fawned upon me. And I said to the herdsman's daughter, Is that true which thou hast said respecting this calf? She answered, Yes, O my master; he is verily thy son, and the vital spirit of thy heart.—O maiden, said I, if thou wilt restore him, all the cattle and other property of mine that thy father hath under his care shall be thine. Upon this, she smiled, and said, O my master, I have no desire for the property unless on two conditions: the first is, that thou shalt marry me to him; and the second, that I shall enchant her who enchanted him, and so restrain her; otherwise, I shall not be secure from her artifice. On hearing, O Jinnee, these her words, I said, And thou shalt have all the property that is under the care of thy father besides; and as to my cousin, even her blood shall be lawful to thee. So, when she heard this, she took a cup, and filled it with water, and repeated a spell over it, and sprinkled with it the calf, saying to him, If God created thee a calf, remain in this form, and be not changed; but if thou be enchanted, return to thy original form, by permission of God, whose name be exalted!—upon which he shook, and became a man; and I threw myself upon him, and said, I conjure thee by Allah that thou relate to me all that my cousin did to thee and thy mother. So he related to me all that had happened to them both; and I said to him, O my son, God hath given thee one to liberate thee, and to avenge thee: and I married to him, O Jinnee, the herdsman's daughter; after which, she transformed my cousin into this gazelle. And as I happened to pass this way, I saw this merchant, and asked him what had happened to him; and when he had informed me, I sat down to see the result.—This is my story. The Jinnee said, This is a wonderful tale; and I give up to thee a third of my claim to his blood.

The second sheykh, the owner of the two hounds, then ad-

vanced, and said to the Jinnee, If I relate to thee the story of myself and these hounds, and thou find it to be in like manner wonderful, wilt thou remit to me, also, a third of thy claim to the blood of this merchant? The Jinnee answered, Yes.

THE STORY OF THE SECOND SHEYKH AND THE TWO BLACK HOUNDS

Then said the sheykh, Know, O lord of the kings of the Jan, that these two hounds are my brothers. My father died, and left to us three thousand pieces of gold; and I opened a shop to sell and buy. But one of my brothers made a journey, with a stock of merchandise, and was absent from us for the space of a year with the caravans; after which he returned destitute. I said to him, Did I not advise thee to abstain from travelling? But he wept, and said, O my brother, God, to whom be ascribed all might and glory, decreed this event; and there is no longer any profit in these words: I have nothing left. So I took him up into the shop, and then went with him to the bath, and clad him in a costly suit of my own clothing; after which, we sat down together to eat; and I said to him, O my brother, I will calculate the gain of my shop during the year, and divide it, exclusive of the principal, between me and thee. Accordingly, I made the calculation, and found my gain to amount to two thousand pieces of gold; and I praised God, to whom be ascribed all might and glory, and rejoiced exceedingly, and divided the gain in two equal parts between myself and him.—My other brother then set forth on a journey; and after a year, returned in the like condition; and I did unto him as I had done to the former.

After this, when we had lived together for some time, my brothers again wished to travel, and were desirous that I should accompany them; but I would not. What, said I, have ye gained in your travels, that I should expect to gain? They importuned me; but I would not comply with their request; and we remained selling and buying in our shops a whole year. Still, however, they persevered in proposing that we should travel, and I still refused, until after the lapse of six entire years, when at last I consented, and said to them, O my brothers, let us calculate what property we possess. We did so, and found it to be six thousand pieces of gold: and I then said to them, We will bury half of it in the earth, that it may be of service to us if any misfortune befall us, in which case each of us shall take a thousand pieces, with which to traffic. Excellent is thy advice, said they. So I took the money and divided it into two equal portions, and buried three

thousand pieces of gold ; and of the other half, I gave to each of them a thousand pieces. We then prepared merchandise, and hired a ship, and embarked our goods, and proceeded on our voyage for the space of a whole month, at the expiration of which we arrived at a city, where we sold our merchandise ; and for every piece of gold we gained ten.

And when we were about to set sail again, we found, on the shore of the sea, a maiden clad in tattered garments, who kissed my hand, and said to me, O my master, art thou possessed of charity and kindness ? If so, I will requite thee for them. I answered, Yes, I have those qualities, though thou requite me not. Then said she, O my master, accept me as thy wife, and take me to thy country ; for I give myself to thee ; act kindly towards me ; for I am one who requires to be treated with kindness and charity, and who will requite thee for so doing ; and let not my present condition at all deceive thee. When I heard these words, my heart was moved with tenderness towards her, in order to the accomplishment of a purpose of God, to whom he ascribed all might and glory ; and I took her, and clothed her, and furnished for her a place in the ship in a handsome manner, and regarded her with kind and respectful attention.

We then set sail ; and I became most cordially attached to my wife, so that, on her account, I neglected the society of my brothers, who, in consequence, became jealous of me, and likewise envied me my wealth, and the abundance of my merchandise ; casting the eyes of covetousness upon the whole of the property. They therefore consulted together to kill me, and take my wealth ; saying, Let us kill our brother, and all the property shall be ours :—and the devil made these actions to seem fair in their eyes ; so they came to me while I was sleeping soundly on my couch, and took both of us up, and threw us into the sea. But as soon as my wife awoke, she shook herself, and became transformed into a Jinneeyeh. She immediately bore me away, and placed me upon an island, and, for a while, disappeared. In the morning, however, she returned, and said to me, I am thy wife, who carried thee, and rescued thee from death, by permission of God, whose name be exalted. Know that I am a Jinneeyeh : I saw thee, and my heart loved thee for the sake of God ; for I am a believer in God and his Apostle, God favour and preserve him ! I came to thee in the condition in which thou sawest me, and thou didst marry me ; and see, I have rescued thee from drowning. But I am incensed against thy brothers, and I must kill them.—When I heard her tale, I was astonished, and thanked her for what she had done ;—But, said I, as to the destruction of my brothers, it is not what I desire. I then

related to her all that had happened between myself and them from first to last; and when she had heard it, she said, I will, this next night, fly to them, and sink their ship, and destroy them. But I said, I conjure thee by Allah that thou do it not; for the author of the proverb saith, O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him:—besides, they are at all events my brothers. She still, however, said, They must be killed;—and I continued to propitiate her towards them: and at last she lifted me up, and soared through the air, and placed me on the roof of my house.

Having opened the doors, I dug up what I had hidden in the earth; and after I had saluted my neighbours, and bought merchandise, I opened my shop. And in the following night, when I entered my house, I found these two dogs tied up in it; and as soon as they saw me, they came to me, and wept, and clung to me; but I knew not what had happened until immediately my wife appeared before me, and said, These are thy brothers. And who, said I, hath done this unto them? She answered, I sent to my sister, and she did it; and they shall not be restored until after the lapse of ten years. And I was now on my way to her, that she might restore them, as they have been in this state ten years, when I saw this man, and, being informed of what had befallen him, I determined not to quit the place until I should have seen what would happen between thee and him.—This is my story.—Verily, said the Jinnee, it is a wonderful tale; and I give up to thee a third of the claim that I had to his blood on account of his offence.

Upon this, the third sheykh, the owner of the mule, said to the Jinnee, As to me, break not my heart if I relate to thee nothing more than this:—

THE STORY OF THE THIRD SHEYKH AND THE MULE

The mule that thou seest was my wife: she became enamoured of a black slave; and when I discovered the matter, she took a mug of water, and, having uttered a spell over it, sprinkled me, and transformed me into a dog. In this state, I ran to the shop of a butcher, whose daughter saw me, and, being skilled in enchantment, restored me to my original form, and instructed me to enchant my wife in the manner thou beholdest.—And now I hope that thou wilt remit to me also a third of the merchant's offence.

When the sheykh had thus finished his story, the Jinnee shook with delight, and remitted the remaining third of his claim to

the merchant's blood. The merchant then approached the sheykhs, and thanked them, and they congratulated him on his safety; and each went his way.

But this, said Shahrazad, is not more wonderful than the story of the fisherman. The King asked her, And what is the story of the fisherman? And she related it as follows:—

THE STORY OF THE FISHERMAN

There was a certain fisherman, advanced in age, who had a wife and three children; and though he was in indigent circumstances, it was his custom to cast his net, every day, no more than four times. One day he went forth at the hour of noon to the shore of the sea, and put down his basket, and cast his net, and waited until it was motionless in the water, when he drew together its strings, and found it to be heavy: he pulled, but could not draw it up: so he took the end of the cord, and knocked a stake into the shore, and tied the cord to it. He then stripped himself, and dived round the net, and continued to pull until he drew it out: whereupon he rejoiced, and put on his clothes; but when he came to examine the net, he found in it the carcase of an ass. At the sight of this he mourned, and exclaimed, There is no strength nor power but in God, the High, the Great! This is a strange piece of fortune!

He then disencumbered his net of the dead ass, and wrung it out; after which he spread it, and descended into the sea, and—exclaiming, In the name of God!—cast it again, and waited till it had sunk and was still, when he pulled it, and found it more heavy and more difficult to raise than on the former occasion. He therefore concluded that it was full of fish: so he tied it, and stripped, and plunged and dived, and pulled until he raised it, and drew it upon the shore; when he found in it only a large jar, full of sand and mud. This he threw aside, and returned to the sea a third time, and threw the net, and waited till it had sunk and was motionless: he then drew it out, and found in it a quantity of broken jars and pots.

Upon this he raised his head towards heaven, and said, O God, Thou knowest that I cast not my net more than four times; and I have now cast it three times! Then—exclaiming, In the name of God!—he cast the net again into the sea, and waited till it was still; when he attempted to draw it up, but could not, for it clung to the bottom. And he exclaimed, There is no strength nor power but in God!—and stripped himself again, and dived round the net, and pulled it until he raised it upon the shore;

when he opened it, and found in it a bottle of brass, filled with something, and having its mouth closed with a stopper of lead, bearing the impression of the seal of our lord Suleyman. At the sight of this, the fisherman was rejoiced, and said, This I will sell in the copper-market; for it is worth ten pieces of gold. He then shook it, and found it to be heavy, and said, I must open it, and see what is in it, and store it in my bag; and then I will sell the bottle in the copper-market. So he took out a knife, and picked at the lead until he extracted it from the bottle. He then laid the bottle on the ground, and shook it, that its contents might pour out; but there came forth from it nothing but smoke, which ascended towards the sky, and spread over the face of the earth; at which he wondered excessively. And after a little while, the smoke collected together, and was condensed, and then became agitated, and was converted into an 'Efreet, whose head was in the clouds, while his feet rested upon the ground: his head was like a dome: his hands were like winnowing forks; and his legs, like masts: his mouth resembled a cavern: his teeth were like stones; his nostrils, like trumpets; and his eyes, like lamps; and he had dishevelled and dust-coloured hair.

When the fisherman beheld this 'Efreet, the muscles of his sides quivered, his teeth were locked together, his spittle dried up, and he saw not his way. The 'Efreet as soon as he perceived him, exclaimed, There is no deity but God: Suleyman is the Prophet of God. O Prophet of God, slay me not; for I will never again oppose thee in word, or rebel against thee in deed!—O Marid, said the fisherman, dost thou say, Suleyman is the Prophet of God? Suleyman hath been dead a thousand and eight hundred years; and we are now in the end of time. What is thy history, and what is thy tale, and what was the cause of thy entering this bottle? When the Marid heard these words of the fisherman, he said, There is no deity but God! Receive news, O fisherman!—Of what, said the fisherman, dost thou give me news? He answered, Of thy being instantly put to a most cruel death. The fisherman exclaimed, Thou deservest, for this news, O master of the 'Efrees, the withdrawal of protection from thee, O thou remote! Wherefore wouldst thou kill me? and what requires thy killing me, when I have liberated thee from the bottle, and rescued thee from the bottom of the sea, and brought thee up upon the dry land? The 'Efreet answered, Choose what kind of death thou wilt die, and in what manner thou shalt be killed.—What is my offence, said the fisherman, that this should be my recompense from thee? The 'Efreet replied, Hear my story, O fisherman.—Tell it then, said the fisherman, and be short in thy words; for my soul hath sunk down to my feet.

Know then, said he, that I am one of the heretical Jinn : I rebelled against Suleyman the son of Daood ; I and Sakhr the Jinnee ; and he sent to me his Wezeer, Asaf the son of Barkhiya, who came upon me forcibly, and took me to him in bonds, and placed me before him : and when Suleyman saw me, he offered up a prayer for protection against me, and exhorted me to embrace the faith, and to submit to his authority ; but I refused ; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper, which he stamped with the Most Great Name : he then gave orders to the Jinn, who carried me away, and threw me into the midst of the sea. There I remained a hundred years ; and I said in my heart, Whosoever shall liberate me, I will enrich him for ever :—but the hundred years passed over me, and no one liberated me : and I entered upon another hundred years ; and I said, Whosoever shall liberate me, I will open to him the treasures of the earth ;—but no one did so : and four hundred years passed over me, and I said, Whosoever shall liberate me, I will perform for him three wants :—but still no one liberated me. I then fell into a violent rage, and said within myself, Whosoever shall liberate me now, I will kill him ; and only suffer him to choose in what manner he will die. And, lo ! now thou hast liberated me, and I have given thee thy choice of the manner in which thou wilt die.

When the fisherman had heard the story of the 'Efreet, he exclaimed, O Allah ! that I should not have liberated thee but in such a time as this ! Then said he to the 'Efreet, Pardon me, and kill me not, and so may God pardon thee ; and destroy me not, lest God give power over thee to one who will destroy thee. The Marid answered, I must positively kill thee ; therefore choose by what manner of death thou wilt die. The fisherman then felt assured of his death ; but he again implored the 'Efreet, saying, Pardon me by way of gratitude for my liberating thee.—Why, answered the 'Efreet, I am not going to kill thee but for that very reason, because thou hast liberated me.—O Sheykh of the 'Efrees, said the fisherman, do I act kindly towards thee, and dost thou recompense me with baseness ?

The 'Efreet, when he heard these words, answered by saying, Covet not life, for thy death is unavoidable. Then said the fisherman within himself, This is a Jinnee, and I am a man ; and God hath given me sound reason ; therefore, I will now plot his destruction with my art and reason, like as he hath plotted with his cunning and perfidy. So he said to the 'Efreet, Hast thou determined to kill me ? He answered, Yes. Then said he, By the Most Great Name engraved upon the seal of Suleyman, I will ask thee one question ; and wilt thou answer it to me

truly? On hearing the mention of the Most Great Name, the 'Efreet was agitated, and trembled, and replied, Yes; ask, and be brief. The fisherman then said, How wast thou in this bottle? It will not contain thy hand or thy foot; how then can it contain thy whole body?—Dost thou not believe that I was in it? said the 'Efreet. The fisherman answered, I will never believe thee until I see thee in it. Upon this, the 'Efreet shook, and became converted again into smoke, which rose to the sky, and then became condensed, and entered the bottle by little and little, until it was all enclosed; when the fisherman hastily snatched the sealed leaden stopper, and, having replaced it in the mouth of the bottle, called out to the 'Efreet, and said, Choose in what manner of death thou wilt die. I will assuredly throw thee here into the sea, and build me a house on this spot; and whosoever shall come here, I will prevent his fishing in this place, and will say to him, Here is an 'Efreet, who, to any person that liberates him, will propose various kinds of death, and then give him his choice of one of them. On hearing these words of the fisherman, the 'Efreet endeavoured to escape; but could not, finding himself restrained by the impression of the seal of Suleyman, and thus imprisoned by the fisherman as the vilest and filthiest and least of 'Efreets. The fisherman then took the bottle to the brink of the sea. The 'Efreet exclaimed, Nay! nay!—to which the fisherman answered, Yea, without fail! yea, without fail! The Marid then addressing him with a soft voice and humble manner, said, What dost thou intend to do with me, O fisherman? He answered, I will throw thee into the sea; and if thou hast been there a thousand and eight hundred years, I will make thee to remain there until the hour of judgment. Did I not say to thee, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee! But thou didst reject my petition, and wouldest nothing but treachery; therefore God hath caused thee to fall into my hand, and I have betrayed thee.—Open to me, said the 'Efreet, that I may confer benefits upon thee. The fisherman replied, Thou liest, thou accursed! If thou hadst spared me, God had spared thee, and I had spared thee; but thou desiredst my death; therefore will I put thee to death imprisoned in this bottle; and will throw thee here into the sea. The Marid, upon this, cried out, and said, I conjure thee by Allah, O fisherman, that thou do it not: spare me in generosity, and be not angry with me for what I did; but if I have done evil, do thou good, according to the proverb, —O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him:—do not therefore as Unameh did to 'Atikeh.—And what, said the fisherman, was their case?

The 'Efreet answered, This is not a time for telling stories, when I am in this prison ; but when thou liberatest me, I will relate to thee their case. The fisherman said, Thou must be thrown into the sea, and there shall be no way of escape for thee from it ; for I endeavoured to propitiate thee, and humbled myself before thee, yet thou wouldest nothing but my destruction, though I had committed no offence to deserve it, and had done no evil to thee whatever, but only good, delivering thee from thy confinement ; and when thou didst thus unto me, I perceived that thou wast radically corrupt : and I would have thee know, that my motive for throwing thee into this sea, is, that I may acquaint with thy story every one that shall take thee out, and caution him against thee, that he may cast thee in again : thus shalt thou remain in this sea till the end of time, and experience varieties of torment. The 'Efreet then said, Liberate me, for this is an opportunity for thee to display humanity ; and I vow to thee that I will never do thee harm ; but, on the contrary, will do thee a service that shall enrich thee for ever.

Upon this the fisherman accepted his covenant that he would not hurt him, but that he would do him good ; and when he had bound him by oaths and vows, and made him swear by the Most Great Name of God, he opened to him ; and the smoke ascended until it had all come forth, and then collected together, and became, as before, an 'Efreet of hideous form. The 'Efreet then kicked the bottle into the sea. When the fisherman saw him do this, he made sure of destruction, and said, This is no sign of good :—but afterwards he fortified his heart, and said, O 'Efreet, God, whose name be exalted, hath said, Perform the covenant, for the covenant shall be inquired into :—and thou hast covenanted with me, and sworn that thou wilt not act treacherously towards me ; therefore, if thou so act, God will recompense thee ; for He is jealous ; He respiteth, but suffereth not to escape ; and remember that I said to thee, as said the sage Dooban to King Yoonan, Spare me, and so may God spare thee.

The 'Efreet laughed, and, walking on before him, said, O fisherman, follow me. The fisherman did so, not believing in his escape, until they had quitted the neighbourhood of the city, and ascended a mountain, and descended into a wide desert tract, in the midst of which was a lake of water. Here the 'Efreet stopped, and ordered the fisherman to cast his net and take some fish ; and the fisherman, looking into the lake, saw in it fish of different colours, white and red and blue and yellow ; at which he was astonished ; and he cast his net, and drew it in, and found in it four fish, each fish of a different colour from the others, at the

sight of which he rejoiced. The 'Efreet then said to him, Take them to the Sultan, and present them to him, and he will give thee what will enrich thee ; and for the sake of God accept my excuse, for, at present, I know no other way of rewarding thee, having been in the sea a thousand and eight hundred years, and not seen the surface of the earth until now : but take not fish from the lake more than once each day : and now I commend thee to the care of God.—Having thus said, he struck the earth with his feet, and it clove asunder, and swallowed him.

The fisherman then went back to the city, wondering at all that had befallen him with the 'Efreet, and carried the fish to his house ; and he took an earthen bowl, and, having filled it with water, put the fish into it ; and they struggled in the water : and when he had done this, he placed the bowl upon his head, and repaired to the King's palace, as the 'Efreet had commanded him, and, going up unto the King, presented to him the fish ; and the King was excessively astonished at them, for he had never seen any like them in the course of his life ? and he said, Give these fish to the slave cook-maid. This maid had been sent as a present to him by the King of the Greeks, three days before ; and he had not yet tried her skill. The Wezeer, therefore, ordered her to fry the fish, and said to her, O maid, the King saith unto thee, I have not reserved my tear but for the time of my difficulty :—to-day, then, gratify us by a specimen of thy excellent cookery, for a person hath brought these fish as a present to the Sultan. After having thus charged her, the Wezeer returned, and the King ordered him to give the fisherman four hundred pieces of gold : so the Wezeer gave them to him ; and he took them in his lap, and returned to his home and his wife, joyful and happy, and bought what was needful for his family.

Such were the events that befell the fisherman : now we must relate what happened to the maid.—She took the fish, and cleaned them, and arranged them in the frying-pan, and left them until one side was cooked, when she turned them upon the other side ; and, lo ! the wall of the kitchen clove asunder, and there came forth from it a damsel of tall stature, smooth-cheeked, of perfect form, with eyes adorned with kohl, beautiful in countenance, and of a very haughty mien ; wearing a koofee-yeh interwoven with blue silk ; with rings in her ears, and bracelets on her wrists, and rings set with precious jewels on her fingers ; and in her hand was a rod of Indian cane : and she dipped the end of the rod in the frying-pan, and said, O fish, are ye remaining faithful to your covenant ? At the sight of this, the cook-maid fainted. The damsel then repeated the same words a second and a third time ; after which the fish raised their

heads from the frying-pan, and answered, Yes, yes. They then repeated the following verse:—

If thou return, we return ; and if thou come, we come ; and if thou forsake, we verily do the same.

And upon this the damsel overturned the frying-pan, and departed by the way she had entered, and the wall of the kitchen closed up again. The cook-maid then arose, and beheld the four fish burnt like charcoal ; and she exclaimed, In his first encounter his staff broke !—and as she sat reproaching herself, she beheld the Wezeer standing at her head ; and he said to her, Bring the fish to the Sultan :—and she wept, and informed him of what had happened.

The Wezeer was astonished at her words, and exclaimed, This is indeed a wonderful event ;—and he sent for the fisherman, and when he was brought, he said to him, O fisherman, thou must bring to us four fish like those which thou broughtest before. The fisherman accordingly went forth to the lake, and threw his net, and when he had drawn it in he found in it four fish as before ; and he took them to the Wezeer, who went with them to the maid, and said to her, Rise, and fry them in my presence, that I may witness this occurrence. The maid, therefore, prepared the fish, and put them in the frying-pan, and they had remained but a little while, when the wall clove asunder, and the damsel appeared, clad as before, and holding the rod ; and she dipped the end of the rod in the frying-pan, and said, O fish, O fish, are ye remaining faithful to your old covenant ? Upon which they raised their heads, and answered as before ; and the damsel overturned the frying-pan with the rod, and returned by the way she had entered, and the wall closed up again.

The Wezeer then said, This is an event which cannot be concealed from the King :—so he went to him, and informed him of what had happened in his presence ; and the King said, I must see this with my own eyes. He sent, therefore, to the fisherman, and commanded him to bring four fish like the former ; granting him a delay of three days. And the fisherman repaired to the lake, and brought the fish thence to the King, who ordered again that four hundred pieces of gold should be given to him ; and then, turning to the Wezeer, said to him, Cook the fish thyself here before me. The Wezeer answered, I hear and obey. He brought the frying-pan, and, after he had cleaned the fish, threw them into it ; and as soon as he had turned them, the wall clove asunder, and there came forth from it a negro, in size like a bull, or like one of the tribe of Ad, having in his hand a branch of a green tree ; and he said, with a clear but terrifying voice, O fish, O fish, are ye re-

maining faithful to your old covenant? Upon which they raised their heads, and answered as before, Yes, yes :

If thou return, we return ; and if thou come, we come ; and if thou forsake, we verily do the same.

The black then approached the frying-pan, and overturned it with the branch, and the fish became like charcoal, and he went away as he had come.

When he had thus disappeared from before their eyes, the King said, This is an event respecting which it is impossible to keep silence, and there must, undoubtedly, be some strange circumstance connected with these fish. He then ordered that the fisherman should be brought before him, and when he had come, he said to him, Whence came these fish? The fisherman answered, From a lake between four mountains behind this mountain, which is without thy city. The King said to him, How many days' journey distant? He answered, O our lord the Sultan, a journey of half-an-hour. And the Sultan was astonished, and ordered his troops to go out immediately with him and the fisherman, who began to curse the 'Efreet. They proceeded until they had ascended the mountain, and descended into a wide desert tract which they had never before seen in their whole lives ; and the Sultan and all the troops wondered at the sight of this desert, which was between four mountains, and at the fish, which were of four colours, red and white and yellow and blue. The King paused in astonishment, and said to the troops, and to the other attendants who were with him, Hath any one of you before seen this lake in this place? They all answered, No. Then said the King, By Allah, I will not enter my city, nor will I sit upon my throne, until I know the true history of this lake, and of its fish. And upon this he ordered his people to encamp around these mountains ; and they did so. He then called for the Wezeer, who was a well-informed, sensible, prudent, and learned man ; and when he had presented himself before him, he said to him, I desire to do a thing with which I will acquaint thee ; and it is this :—I have resolved to depart alone this night, to seek for information respecting this lake and its fish ; therefore, sit thou at the door of my pavilion, and say to the Emeers and Wezeers and Chamberlains, The Sultan is sick, and hath commanded me not to allow any person to go in unto him :—and acquaint no one with my intention.

The Wezeer was unable to oppose his design ; so the King disguised himself, and slung on his sword, and withdrew himself from the midst of his troops. He journeyed the whole of the night, until the morning, and proceeded until the heat became oppressive to him : he then paused to rest ; after which he again

proceeded the remainder of the day and the second night, until the morning, when there appeared before him, in the distance, something black, at the sight of which he rejoiced, and said, Perhaps I shall there find some person who will inform me of the history of the lake and its fish. And when he approached this black object, he found it to be a palace built of black stones, and overlaid with iron; and one of the leaves of its door was open, and the other shut. The King was glad, and he stood at the door, and knocked gently, but heard no answer; he knocked a second and a third time, but again heard no answer: then he knocked a fourth time, and with violence; but no one answered. So he said, It is doubtless empty:—and he took courage, and entered from the door into the passage, and cried out, saying, O inhabitants of the palace, I am a stranger and a traveller! have ye any provision? And he repeated these words a second and a third time; but heard no answer. And upon this he fortified his heart, and emboldened himself, and proceeded from the passage into the midst of the palace; but he found no one there, and only saw that it was furnished, and that there was, in the centre of it, a fountain with four lions of red gold, which poured forth the water from their mouths, like pearls and jewels: around this were birds; and over the top of the palace was extended a net which prevented their flying out. At the sight of these objects he was astonished, and he was grieved that he saw no person there whom he could ask for information respecting the lake, and the fish, and the mountains, and the palace. He then sat down between the doors, reflecting upon these things; and as he thus sat, he heard a voice chanting verses of lamentation from a sorrowful heart.

When the Sultan heard this, he sprang upon his feet, and, seeking the direction whence it proceeded, found a curtain suspended before the door of a chamber; and he raised it, and beheld behind it a young man sitting on a sofa raised to the height of a cubit from the floor. He was a handsome youth, well-shaped, and of eloquent speech, with shining forehead, and rosy cheek, marked with a mole resembling ambergris. The King was rejoiced at seeing him, and saluted him: and the young man (who remained sitting, and was clad with a vest of silk, embroidered with gold, but who exhibited traces of grief) returned his salutation, and said to him, O my master, excuse my not rising.—O youth! said the King, inform me respecting the lake, and its fish of various colours, and respecting this palace, and the reason of thy being alone in it, and of thy lamentation. When the young man heard these words, tears trickled down his cheeks, and he wept bitterly. And the King was astonished, and said to him, What causeth thee to weep, O youth! He answered, How can

I refrain from weeping, when this is my state !—and so saying, he stretched forth his hand, and lifted up the skirts of his clothing ; and, lo ! half of him, from his waist to the soles of his feet, was stone ; and from his waist to the hair of his head, he was like other men. He then said, Know, O King, that the story of the fish is extraordinary ; if it were engraved upon the intellect, it would be a lesson to him who would be admonished :—and he related as follows :—

THE STORY OF THE YOUNG KING OF THE BLACK ISLANDS

My father was king of the city which was here situated : his name was Mahmood, and he was lord of the Black Islands, and of the four mountains. After a reign of seventy years, he died, and I succeeded to his throne : whereupon I took as my wife the daughter of my uncle ; and she loved me excessively, so that when I absented myself from her, she would neither eat nor drink till she saw me again. She remained under my protection five years. After this she went one day to the bath ; and I had commanded the cook to prepare the supper, and entered this palace, and slept in my usual place. I had ordered two maids to fan me ; and one of them sat at my head, and the other at my feet ; but I was restless, because my wife was not with me ; and I could not sleep. My eyes were closed, but my spirit was awake ; and I heard the maid at my head say to her at my feet, O Mesoodah, verily our lord is unfortunate in his youth, and what a pity is it that it should be passed with our depraved, wicked mistress !—Perdition to unfaithful wives ! replied the other : but (added she) such a person as our lord, so endowed by Nature, is not suited to this profligate woman, who passes every night absent from her bed.—Verily, rejoined she at my head, our lord is careless in not making any inquiry respecting her.—Woe to thee ! said the other : hath our lord any knowledge of her conduct, or doth she leave him to his choice ?—Nay, on the contrary, she contriveth to defraud him by means of the cup of wine which he drinketh every night before he sleepeth, putting benj into it ; in consequence of which he sleepeth so soundly, that he knoweth not what happeneth, nor whither she goeth, nor what she doth ; for after she hath given him the wine to drink, she dresseth herself, and goeth out from him, and is absent until daybreak, when she returneth to him, and burneth a perfume under his nose, upon which he awaketh from his sleep.

When I heard this conversation of the maids, the light became darkness before my face, and I was hardly conscious of the

approach of night, when my cousin returned from the bath. The table was prepared, and we ate, and sat awhile drinking our wine as usual. I then called for the wine which I was accustomed to drink before I lay down to sleep, and she handed to me the cup; but I turned away, and, pretending to drink it as I was wont to do, poured it into my bosom, and immediately lay down: upon which she said, Sleep on; I wish that thou wouldst never wake again! By Allah, I abhor thee, and abhor thy person, and my soul is weary of thy company!—She then arose, and attired herself in the most magnificent of her apparel, and, having perfumed herself, and slung on a sword, opened the door of the palace, and went out. I got up immediately, and followed her until she had quitted the palace, and passed through the streets of the city, and arrived at the city gates, when she pronounced some words that I understood not; whereupon the locks fell off, and the gates opened, and she went out, I still following her, without her knowledge. Thence she proceeded to a space among the mounds, and arrived at a strong edifice, in which was a kubbeh constructed of mud, with a door, which she entered. I then climbed upon the roof of the kubbeh, and, looking down upon her through an aperture, saw that she was visiting a black slave, whose large lips, one of which overlapped the other, gathered up the sand from the pebbly floor, while he lay, in a filthy and wet condition, upon a few stalks of sugar-cane.

She kissed the ground before this slave; and he raised his head towards her, and said, Woe to thee! Wherefore hast thou remained away until this hour? The other blacks have been here drinking wine, and each of them has gone away with his companion; and I refused to drink on thy account. She answered, O my master, and beloved of my heart, knowest thou not that I am married to my cousin, and that I abhor every man who resembles him, and hate myself while I am in his company? If I did not fear to displease thee, I would reduce the city to ruins, so that the owl and the raven should cry in it, and would transport its stones beyond Mount Kaf.—Thou liest, thou infamous woman, replied the slave; and I swear by the generosity of the blacks (and if I speak not truth, may our valour be as the valour of the whites), that if thou loiter as thou hast now done till this hour, I will no longer give thee my company, nor approach thy person, thou faithless one! Dost thou inconvenience me for the sake of thine own pleasure, thou filthy wretch, and vilest of the whites?—When I heard (continued the King) their words, and witnessed what passed between them, the world became dark before my face, and I knew not where I was.—My cousin still stood weeping, and abasing herself before him, and said, O my

beloved, and treasure of my heart, there remaineth to me none but thee for whom I care, and if thou cast me off, alas for me ! O my beloved ! O light of my eye !—Thus she continued to weep, and to humble herself before him, until he became pacified towards her ; upon which she rejoiced, and arose, and, having looked around her, said to him, O my master, hast thou here anything that thy maid may eat ? He answered, Uncover the dough-pan ; it contains some cooked rats' bones—eat of them, and pick them ; and take this earthen pot : thou wilt find in it some boozah to drink. So she arose, and ate and drank, and washed her hands ; after which she sat down by the side of the slave, upon the stalks of sugar-cane, which were covered with his tattered clothes and rags.

When I saw her do this, I became unconscious of my existence, and, descending from the roof of the kubbeh, entered, and took the sword from the side of my cousin, with the intention of killing them both. I struck the slave upon his neck, and thought that he was killed ; but the blow, which I gave with the view of severing his head, only cut the gullet and skin and flesh ; and when I thought that I had killed him, he uttered a loud snore, upon which my cousin started up, and, as soon as I had gone, took the sword, and returned it to its scabbard, and came back to the city and to the palace, and lay down again in my bed, in which she remained until the morning.

On the following day, I observed that my cousin had cut off her hair, and put on the apparel of mourning ; and she said to me, O my cousin, blame me not for what I do ; for I have received news that my mother is dead, and that my father hath been slain in a holy war, and that one of my two brothers hath died of a poisonous sting, and the other by the fall of a house : it is natural, therefore, that I should weep and mourn. On hearing these words, I abstained from upbraiding her, and said, Do what seemeth fit to thee ; for I will not oppose thee. Accordingly, she continued mourning and weeping and wailing a whole year ; after which she said to me, I have a desire to build for myself, in thy palace, a tomb, with a kubbeh, that I may repair thither alone to mourn, and I will call it the House of Lamentations. I replied, Do what thou seest fit. So she built for herself a house for mourning, with a kubbeh in the middle of it, like the tomb of a saint ; after which she removed thither the slave, and there she lodged him. He was in a state of excessive weakness, and unable to rise up from his couch, though he drank wine ; and from the day on which I had wounded him, he had never spoken ; yet he remained alive, because the appointed term of his life had not expired. My cousin every day visited

Story of the Young King of the Black Islands 37

him in this tomb early and late, to weep and mourn over him, and took to him wine to drink, and boiled meats; and thus she continued to do, morning and evening, until the expiration of the second year, while I patiently suffered her, till, one day, I entered her apartment unawares, and found her weeping, and slapping her face, and repeating verses of woe.

As soon as she had finished the recitation of these, I said to her, holding my drawn sword in my hand, This is the language of those faithless women who renounce the ties of affinity, and regard not lawful fellowship!—and I was about to strike her with the sword, and had lifted up my arm to do so, when she arose—for she knew that it was I who had wounded the slave—and standing before me, pronounced some words which I understood not, and said, May God, by means of my enchantment, make thee to be half of stone, and half of the substance of man!—whereupon I became as thou seest, unable to move, neither dead nor alive; and when I had been reduced to this state, she enchanted the city and its markets and fields. The inhabitants of our city were of four classes; Muslims, and Christians, and Jews, and Magians; and she transformed them into fish: the white are the Muslims; the red, the Magians; the blue, the Christians; and the yellow, the Jews. She transformed, also, the four islands into four mountains, and placed them around the lake; and from that time she has continued every day to torture me, inflicting upon me a hundred lashes with a leather whip, until the blood flows from my wounds; after which she puts on my upper half a vest of hair-cloth, beneath these garments.

Upon this, the King, looking towards the young man, said to him, O youth, thou hast increased my anxiety. And where (he added) is this woman? The young man answered, She is in the tomb where the slave is lying, in the kubbeh; and every day, before she visits him, she strips me of my clothing, and inflicts upon me a hundred lashes with the whip, while I weep and cry out, unable to move so as to repulse her. After thus torturing me, she repairs early to the slave, with the wine and boiled meat.—By Allah, O youth, said the King, I will do thee an act of kindness for which I shall be remembered, and a favour which historians shall record in a biography after me.

He then sat and conversed with him until the approach of night, upon which he arose, and waited till the first dawn of day, when he took off his clothes, and slung on his sword, and went to the place where the slave lay. After remarking the candles and lamps, and perfumes and ointments, he approached the slave, and with a blow of his sword slew him. he then carried him on his

back, and threw him into a well which he found in the palace, and, returning to the kubbeh, clad himself with the slave's clothes, and lay down with the drawn sword by his side. Soon after the vile enchantress went to her cousin, and, having pulled off his clothes, took the whip, and beat him, while he cried, Ah, it is enough for me to be in this state! Have pity on me then!—Didst thou show pity to me, she exclaimed, and didst thou spare my lover?—She then put on him the hair-cloth vest and his outer garments, and repaired to the slave with a cup of wine, and a bowl of boiled meat. Entering the tomb she wept and wailed, exclaiming, O my master, answer me! O my master, speak to me! And then again, O my master, answer me, and speak to me! Upon this the King, speaking in a low voice, and adapting his tongue to the pronunciation of the blacks, ejaculated, Ah! Ah! there is no strength nor power but in God! On hearing these words, she screamed with joy, and fell down in a swoon; and when she recovered, she exclaimed, Possibly my master is restored to health! The King, again lowering his voice, as if from weakness, replied, Thou profligate wretch, thou deservest not that I should address thee.—Wherefore? said she. He answered, Because all the day long thou tormentest thy husband, while he calleth out, and imploreth the aid of God, so that thou hast prevented my sleeping from the commencement of darkness until morning: thy husband hath not ceased to humble himself, and to imprecate vengeance upon thee, till he hath distracted me; and had it not been for this, I had recovered my strength; this it is which hath prevented my answering thee.—Then, with thy permission, she replied, I will liberate him from his present sufferings.—Liberate him, said the King, and give us ease.

She replied, I hear and obey;—and immediately arose, and went out from the kubbeh to the palace, and, taking a cup, filled it with water, and pronounced certain words over it, upon which it began to boil like a cauldron. She then sprinkled some of it upon her cousin, saying, By virtue of what I have uttered, be changed from thy present state to that in which thou wast at first!—and instantly he shook, and stood upon his feet, rejoicing in his liberation, and exclaimed, I testify that there is no deity but God, and that Mohammad is God's Apostle; God favour and preserve him! She then said to him, Depart, and return not hither, or I will kill thee:—and she cried out in his face: so he departed from before her, and she returned to the kubbeh, and said, O my master, come forth to me that I may behold thee. He replied, with a weak voice, What hast thou done? Thou hast relieved me from the branch, but hast not relieved me from the root.—O my beloved, she said, and what is the root? He

Story of the Young King of the Black Islands 39

answered, the people of this city, and of the four islands: every night, at the middle hour, the fish raise their heads, and imprecate vengeance upon me and upon thee; and this is the cause that prevents the return of vigour to my body; therefore, liberate them, and come, and take my hand, and raise me; for vigour hath already in part returned to me.

On hearing these words of the King, whom she imagined to be the slave, she said to him with joy, O my master, on my head and my eye! In the name of Allah!—and she sprang up, full of happiness, and hastened to the lake, where, taking a little of its water, she pronounced over it some unintelligible words, whereupon the fish became agitated, and raised their heads, and immediately became converted into men as before. Thus was the enchantment removed from the inhabitants of the city, and the city became re-peopled, and the market-streets re-erected, and every one returned to his occupation: the mountains also became changed into islands as they were at the first. The enchantress then returned immediately to the King, whom she still imagined to be the slave, and said to him, O my beloved, stretch forth thy honoured hand, that I may kiss it.—Approach me, said the King in a low voice. So she drew near to him; and he, having his keen-edged sword ready in his hand, thrust it into her bosom, and the point protruded from her back: he then struck her again, and clove her in twain, and went forth.

He found the young man who had been enchanted waiting his return, and congratulated him on his safety; and the young prince kissed his hand, and thanked him. The King then said to him, Wilt thou remain in thy city, or come with me to my capital?—O King of the age, said the young man, dost thou know the distance that is between thee and thy city? The King answered, Two days and a half.—O King, replied the young man, if thou hast been asleep, awake: between thee and thy city is a distance of a year's journey to him who travelleth with diligence; and thou camest in two days and a half only because the city was enchanted: but, O King, I will never quit thee for the twinkling of an eye. The King rejoiced at his words, and said, Praise be to God, who hath in his beneficence given thee to me: thou art my son; for during my whole life, I have never been blest with a son:—and they embraced each other, and rejoiced exceedingly. They then went together into the palace, where the King who had been enchanted informed the officers of his court that he was about to perform the holy pilgrimage: so they prepared for him everything that he required; and he departed with the Sultan; his heart burning with reflections upon his city, because he had been deprived of the sight of it for the space of a year.

He set forth, accompanied by fifty memlooks, and provided with presents, and they continued their journey night and day for a whole year, after which they drew near to the city of the Sultan, and the Wezeer and the troops, who had lost all hope of his return, came forth to meet him. The troops, approaching him, kissed the ground before him, and congratulated him on his safe return; and he entered the city, and sat upon the throne. He then acquainted the Wezeer with all that had happened to the young King; on hearing which, the Wezeer congratulated the latter, also, on his safety; and when all things were restored to order, the Sultan bestowed presents upon a number of his subjects, and said to the Wezeer, Bring to me the fisherman who presented to me the fish. So he sent to this fisherman, who had been the cause of the restoration of the inhabitants of the enchanted city, and brought him; and the King invested him with a dress of honour, and inquired of him respecting his circumstances, and whether he had any children. The fisherman informed him that he had a son and two daughters; and the King, on hearing this, took as his wife one of the daughters, and the young prince married the other. The King also conferred upon the son the office of treasurer. He then sent the Wezeer to the city of the young prince, the capital of the Black Islands, and invested him with its sovereignty, despatching with him the fifty memlooks who had accompanied him thence, with numerous robes of honour to all the Emeers, and the Wezeer kissed his hands, and set forth on his journey; while the Sultan and the young prince remained. And as to the fisherman, he became the wealthiest of the people of his age; and his daughters continued to be the wives of the Kings until they died.

But this (added Shahrazad) is not more wonderful than what happened to the porter.

THE STORY OF THE PORTER AND THE LADIES OF BAGHDAD, AND OF THE THREE ROYAL MENDICANTS

There was a man of the city of Baghdad, who was unmarried, and he was a porter; and one day, as he sat in the market, reclining against his crate, there accosted him a female wrapped in an izar of the manufacture of El-Mosil, composed of gold-embroidered silk, with a border of gold lace at each end, who raised her face-veil, and displayed beneath it a pair of black eyes, with lids bordered by long lashes, exhibiting a tender expression,



Raised her face-veil and displayed beneath it a pair of black eyes.

Story of the Porter and the Ladies of Bagdad 41

and features of perfect beauty; and she said, with a sweet voice, Bring thy crate, and follow me.

The porter had scarcely heard her words when he took up his crate, and he followed her until she stopped at the door of a house, and knocked; whereupon there came down to her a Christian, and she gave him a piece of gold, and received for it a quantity of olives, and two large vessels of wine, which she placed in the crate, saying to the porter, Take it up, and follow me. The porter exclaimed, This is, indeed, a fortunate day!—and he took up the crate, and followed her. She next stopped at the shop of a fruiterer, and bought of him Syrian apples, and Othmanee quinces, and peaches of Oman, and jasmine of Aleppo, and water-lilies of Damascus, and cucumbers of the Nile, and Egyptian limes, and Sultanee citrons, and sweet-scented myrtle, and sprigs of the henna-tree, and chamomile, and anemonies, and violets, and pomegranate-flowers, and eglantine: all these she put into the porter's crate, and said to him, Take it up. So he took it up, and followed her until she stopped at the shop of a butcher, to whom she said, Cut off ten pounds of meat;—and he cut it off for her, and she wrapped it in a leaf of a banana-tree, and put it in the crate, and said again, Take it up, O porter:—and he did so, and followed her. She next stopped at the shop of a seller of dry fruits, and took some of every kind of these, and desired the porter to take up his burden. Having obeyed, he followed her until she stopped at the shop of a confectioner, where she bought a dish, and filled it with sweets of every kind that he had, which she put into the crate; whereupon the porter ventured to say, If thou hadst informed me beforehand, I had brought with me a mule to carry all these things. The lady smiled at his remark, and next stopped at the shop of a perfumer, of whom she bought ten kinds of scented waters; rose-water, and orange-flower-water, and willow-flower-water, &c.; together with some sugar, and a sprinkling-bottle of rose-water infused with musk, and some frankincense, and aloes-wood, and ambergris, and musk, and wax candles; and placing all these in the crate, she said, Take up thy crate, and follow me. He, therefore, took it up, and followed her until she came to a handsome house, before which was a spacious court. It was a lofty structure, with a door of two leaves, composed of ebony, overlaid with plates of red gold.

The young lady stopped at this door, and knocked gently; whereupon both its leaves were opened, and the porter, looking to see who opened it, found it to be a damsel of tall stature, fair and beautiful, and of elegant form, with a forehead like the bright new moon, eyes like those of gazelles, eyebrows like the new moon of Ramadan, cheeks resembling anemonies, and a mouth

like the seal of Suleyman : her countenance was like the full moon in its splendour. When the porter beheld her, she captivated his reason, the crate nearly fell from his head, and he exclaimed, Never in my life have I seen a more fortunate day than this ! The lady-portress, standing within the door, said to the cateress and the porter, Ye are welcome :—and they entered, and proceeded to a spacious saloon, decorated with various colours, and beautifully constructed, with carved wood-work, and fountains, and benches of different kinds, and closets with curtains hanging before them ; there was also in it, at the upper end, a sofa of alabaster inlaid with large pearls and jewels, with a mosquito-curtain of red satin suspended over it, and within this was a young lady with eyes possessing the enchantment of Babil, and a figure like the letter Alif, with a face that put to shame the shining sun : she was like one of the brilliant planets, or rather, one of the most-high-born of the maidens of Arabia. This third lady, rising from the sofa, advanced with a slow and elegant gait to the middle of the saloon, where her sisters were standing, and said to them, Why stand ye still ? Lift down the burden from the head of this poor porter :—whereupon the cateress placed herself before him, and the portress behind him, and, the third lady assisting them, they lifted it down from his head. They then took out the contents of the crate, and having put everything in its place, gave to the porter two pieces of gold, saying to him, Depart, O porter.

The porter, however, stood looking at the ladies, and admiring their beauty and their agreeable dispositions ; for he had never seen any more handsome ; and when he observed that they had not a man among them, and gazed upon the wine, and fruits, and sweet-scented flowers, which were there, he was full of astonishment, and hesitated to go out ; upon which one of the ladies said to him, Why dost thou not go ? dost thou deem thy hire too little ? Then turning to one of her sisters, she said to her, Give him another piece of gold.—By Allah, O my mistress, exclaimed the porter, my hire is but two half-dirhems, and I thought not what ye have given me too little ; but my heart and mind were occupied with reflections upon you and your state, ye being alone, with no man among you, not one to amuse you with his company ; for ye know that the menareh standeth not firmly but on four walls : now ye have not a fourth, and the pleasure of women is not complete without men : ye are three only, and have need of a fourth, who should be a man, a person of sense, discreet, acute, and a concealer of secrets.—We are maidens, they replied ; and fear to impart our secret to him who will not keep it.—By your existence, said the porter, I am a man of sense, and trustworthy : I have read various

Story of the Porter and the Ladies of Baghdad 43

books, and perused histories: I make known what is fair, and conceal what is foul. When the ladies heard the words with which he addressed them, they said to him, Thou knowest that we have expended here a considerable sum of money: hast thou then wherewith to requite us? We will not suffer thee to remain with us unless thou contribute a sum of money: for thou desirest to sit with us, and to be our cup-companion, and to gaze upon our beautiful faces.—If friendship is without money, said the mistress of the house, it is not equivalent to the weight of a grain:—and the portress added, If thou has nothing, depart with nothing. but the cateress said, O sister, let us suffer him; for, verily, he hath not been deficient in his services for us this day: another had not been so patient with us: whatever, therefore, falls to his share of the expense, I will defray for him.—At this the porter rejoiced, and exclaimed, By Allah, I obtained my first and only pay this day from none but thee:—and the other ladies said to him, Sit down: thou art welcome.

The cateress then arose, and having tightened her girde, arranged the bottles, and strained the wine, and prepared the table by the pool of the fountain. She made ready all that they required, brought the wine, and sat down with her sisters; the porter also sitting with them, thinking he was in a dream. And when they had seated themselves, the cateress took a jar of wine, and filled the first cup, and drank it: she then filled another, and handed it to one of her sisters; and in like manner she did to her other sister; after which she filled again, and handed the cup to the porter. The wine continued to circulate among them, and the porter, taking his part in the revels, dancing and singing with them, and enjoying the fragrant odours, much diverted the ladies, while one slapped him, and another pulled him, and the third beat him with sweet-scented flowers, till, at length, the wine made sport with their reason; and they threw off all restraint, indulging their merriment with as much freedom as if no man had been present.

Thus they continued until the approach of night, when they said to the porter, Depart, and show us the breadth of thy shoulders;—but he replied, Verily the departure of my soul from my body were more easy to me than my departure from your company; therefore suffer us to join the night to the day, and then each of us shall return to his own, or her own, affairs. The cateress, also, again interceded for him, saying, By my life I conjure you that ye suffer him to pass the night with us, that we may laugh at his drolleries, for he is a witty rogue. So they said to him, Thou shalt pass the night with us on this condition, that thou submit to our authority, and ask not an explanation of anything

that thou shalt see. He replied, Good.—Rise then, said they, and read what is inscribed upon the door. Accordingly, he went to the door, and found the following inscription upon it in letters of gold, Speak not of that which doth not concern thee, lest thou hear that which will not please thee : and he said, Bear witness to my promise that I will not speak of that which doth not concern me.

The cateress then rose, and prepared for them a repast ; and, after they had eaten a little, they lighted the candles and burned some aloes-wood. This done, they sat down again to the table ; and, while they were eating and drinking, they heard a knocking at the door ; whereupon, without causing any interruption to their meal, one of them went to the door, and, on her return, said, Our pleasure this night is now complete, for I have found, at the door, three foreigners with shaven chins, and each of them is blind of the left eye ; it is an extraordinary coincidence. They are strangers newly arrived, and each of them has a ridiculous appearance ; if they come in, therefore, we shall be amused with laughing at them.—The lady ceased not with these words, but continued to persuade her sisters until they consented, and said, Let them enter ; but make it a condition with them that they speak not of that which doth not concern them, lest they hear that which will not please them. Upon this she rejoiced, and, having gone again to the door, brought in the three men blind in one eye and with shaven chins, and they had thin and twisted moustaches. Being mendicants, they saluted and drew back ; but the ladies rose to them, and seated them ; and when these three men looked at the porter, they saw that he was intoxicated ; and, observing him narrowly, they thought that he was one of their own class, and said, He is a mendicant like ourselves, and will amuse us by his conversation :—but the porter, hearing what they said, arose, and rolled his eyes, and exclaimed to them, Sit quiet, and abstain from impertinent remarks. Have ye not read the inscription upon the door ?—The ladies, laughing, said to each other, Between the mendicants and the porter we shall find matter for amusement. They then placed before the former some food, and they ate, and then sat to drink. The portress handed to them the wine, and, as the cup was circulating among them, the porter said to them, Brothers, have ye any tale or strange anecdote wherewith to amuse us ? The mendicants, heated by the wine, asked for musical instruments ; and the portress brought them a tambourine of the manufacture of El-Mosil, with a lute of El-Erak, and a Persian harp ; whereupon they all arose ; and one took the tambourine ; another, the lute ; and the third, the harp : and they played upon these instruments, the ladies accompanying them with loud songs, and while they were thus diverting themselves,

Story of the Porter and the Ladies of Baghdad 45

a person knocked at the door. The portress, therefore, went to see who was there; and the cause of the knocking was this.

The Khaleefeh Haroon Er-Rasheed had gone forth this night to see and hear what news he could collect, accompanied by Jaafar his Wezeer, and Mesroor his executioner. It was his custom to disguise himself in the attire of a merchant, and this night, as he went through the city, he happened to pass, with his attendants, by the house of these ladies, and, hearing the sounds of the musical instruments, he said to Jaafar, I have a desire to enter this house, and to see who is giving this concert.—They are a party who have become intoxicated, replied Jaafar, and I fear that we may experience some ill usage from them;—but the Khaleefeh said, We must enter, and I would that thou devise some stratagem by which we may obtain admission to the inmates. Jaafar therefore answered, I hear and obey:—and he advanced, and knocked at the door; and when the portress came and opened the door, he said to her, My mistress, we are merchants from Tabareeyeh, and have been in Baghdad ten days; we have brought with us merchandise, and taken lodgings in a Khan; and a merchant invited us to an entertainment this night; accordingly we went to his house, and he placed food before us, and we ate, and sat awhile drinking together, after which he gave us leave to depart; and going out in the dark, and being strangers, we missed our way to the Khan: we trust, therefore, in your generosity that you will admit us to pass the night in your house; by doing which you will obtain a reward in heaven.—The portress, looking at them, and observing that they were in the garb of merchants, and that they bore an appearance of respectability, returned, and consulted her two companions; and they said to her, Admit them:—so she returned, and opened to them the door. They said to her, Shall we enter with thy permission? She answered, Come in. The Khaleefeh, therefore, entered, with Jaafar and Mesroor; and when the ladies saw them, they rose to them, and served them, saying, Welcome are our guests; but we have a condition to impose upon you, that ye speak not of that which doth not concern you, lest ye hear that which will not please you. They answered, Good:—and when they had sat down to drink, the Khaleefeh looked at the three mendicants, and was surprised at observing that each of them was blind of the left eye; and he gazed upon the ladies, and was perplexed and amazed at their fairness and beauty. And when the others proceeded to drink and converse, the ladies brought wine to the Khaleefeh; but he said, I am a pilgrim;—and drew back from them. Whereupon the portress spread before him an embroidered cloth, and placed upon it a China bottle, into which

she poured some willow-flower-water, adding to it a lump of ice, and sweetening it with sugar, while the Khaleefeh thanked her, and said within himself, To-morrow I must reward her for this kind action.

The party continued their carousal, and when the wine took effect upon them, the mistress of the house arose, and waited upon them, and afterwards, taking the hand of the cateress, said, Arise, O my sister, that we may fulfil our debt. She replied, Good. The portress then rose, and, after she had cleared the middle of the saloon, placed the mendicants at the further end, beyond the doors; after which, the ladies called to the porter, saying, How slight is thy friendship! thou art not a stranger, but one of the family. So the porter arose, and girded himself, and said, What would ye?—to which one of the ladies answered, Stand where thou art:—and presently the cateress said to him, Assist me:—and he saw two black hounds, with chains attached to their necks, and drew them to the middle of the saloon; whereupon the mistress of the house arose from her place, and tucked up her sleeve above her wrist, and, taking a whip, said to the porter, Bring to me one of them. Accordingly he dragged one forward by the chain. The hound whined, and shook her head at the lady; but the latter fell to beating her upon the head, notwithstanding her howling, until her arms were tired, when she threw the whip from her hand, and pressed the hound to her bosom, and wiped away her tears, and kissed her head; after which she said to the porter, Take her back, and bring the other;—and he brought her, and she did to her, as she had done to the first. At the sight of this, the mind of the Khaleefeh was troubled, and his heart was contracted, and he winked to Jaafar that he should ask her the reason; but he replied by a sign, Speak not.

The mistress of the house then looked towards the portress, and said to her, Arise to perform what thou hast to do. She replied, Good:—and the mistress of the house seated herself upon a sofa of alabaster, overlaid with gold and silver, and said to the portress and the cateress, Now perform your parts. The portress then seated herself upon a sofa by her, and the cateress, having entered a closet, brought out from it a bag of satin with green fringes, and, placing herself before the lady of the house, shook it, and took out from it a lute; and she tuned its strings, and sang to it certain verses of love.

When the portress had heard these, she exclaimed, Allah approve thee!—and she rent her clothes, and fell upon the floor in a swoon; and when her arms were thus uncovered, the Khaleefeh saw upon her the marks of beating, as if from mikra'ahs and

whips; at which he was greatly surprised. The cateress immediately arose, sprinkled water upon her face, and brought her another dress, which she put on. The Khaleefeh then said to Jaafar, Seest thou not this woman, and the marks of beating upon her? I cannot keep silence respecting this affair, nor be at rest, until I know the truth of the history of this damsel, and that of these two hounds. But Jaafar replied, O our lord, they have made a covenant with us that we shall not speak excepting of that which concerneth us, lest we hear that which will not please us.—The cateress then took the lute again, and, placing it against her bosom, touched the chords with the ends of her fingers, and again sang to it certain other verses of love.

And hearing these, the portress again rent her clothes, and cried out, and fell upon the floor in a swoon; and the cateress, as before, put on her another dress, after she had sprinkled some water upon her face.

The mendicants, when they witnessed this scene, said, Would that we had never entered this house, but rather had passed the night upon the mounds; for our night hath been rendered foul by an event that breaketh the back! The Khaleefeh, looking towards them, then said, Wherefore is it so with you? They answered, Our hearts are troubled by this occurrence.—Are ye not, he asked, of this house?—No, they answered; nor did we imagine that this house belonged to any but the man who is sitting with you:—upon which the porter said, Verily, I have never seen this place before this night; and I would that I had passed the night upon the mounds rather than here. Then they observed, one to another, We are seven men, and they are but three women; we will, therefore, ask them of their history; and if they answer us not willingly they shall do it in spite of themselves:—and they all agreed to this, excepting Jaafar, who said, This is not a right determination; leave them to themselves, for we are their guests, and they made a covenant with us which we should fulfil: there remaineth but little of the night, and each of us shall soon go his way. Then, winking to the Khaleefeh, he said, There remaineth but an hour; and to-morrow we will bring them before thee, and thou shalt ask them their story. But the Khaleefeh refused to do so, and said, I have not patience to wait so long for their history.—Words followed words, and at last they said, Who shall put the question to them?—and one answered, The porter.

The ladies then said to them, O people, of what are ye talking?—Whereupon the porter approached the mistress of the house, and said to her, O my mistress, I ask thee, and conjure thee by Allah, to tell us the story of the two hounds, and for

what reason you beat them, and then wept, and kissed them, and that thou acquaint us with the cause of thy sister's having been beaten with mikra'ahs : this is our question, and peace be on you.—Is this true that he saith of you? inquired the lady, of the other men; and they all answered, Yes,—excepting Jaafar, who was silent. When the lady heard this answer, she said, Verily, O our guests, ye have wronged us excessively; for we made a covenant with you beforehand, that he who should speak of that which concerned him not should hear that which would not please him. Is it not enough that we have admitted you into our house, and fed you with our provisions? But it is not so much your fault as the fault of her who introduced you to us.—She then tucked up her sleeve above her wrist, and struck the floor three times, saying, Come ye quickly!—and immediately the door of a closet opened, and there came forth from it seven black slaves, each having in his hand a drawn sword. The lady said to them, Tie behind them the hands of these men of many words, and bind each of them to another:—and they did so, and said, O virtuous lady, dost thou permit us to strike off their heads? She answered, Give them a short respite, until I shall have inquired of them their histories, before ye behead them.—By Allah, O my mistress, exclaimed the porter, kill me not for the offence of others: for they have all transgressed and committed an offence, excepting me. Verily our night had been pleasant if we had been preserved from these mendicants, whose presence is enough to convert a well-peopled city into a heap of ruins! On hearing these words of the porter, the lady laughed after her anger. Then approaching the men, she said, Acquaint me with your histories, for there remaineth of your lives no more than an hour. Were ye not persons of honourable and high condition, or governors, I would hasten your recompense.—The Khaleefeh said to Jaafar, Woe to thee, O Jaafar! make known to her who we are; otherwise she will kill us.—It were what we deserve, replied he.—Jesting, said the Khaleefeh, is not befitting in a time for seriousness: each has its proper occasion.—The lady then approached the mendicants, and said to them, Are ye brothers? They answered, No, indeed; we are only poor foreigners. She said then to one of them, Wast thou born blind of one eye?—No, verily, he answered; but a wonderful event happened to me when my eye was destroyed, and the story of it, if engraved on the understanding, would serve as a lesson to him who would be admonished. She asked the second and the third also; and they answered her as the first; adding, Each of us is from a different country, and our history is wonderful and extraordinary. The lady then looked towards them and said, Each of you shall relate his story, and the cause

of his coming to our abode, and then stroke his head, and go his way.

The first who advanced was the porter, who said, O my mistress, I am a porter; and this cateress loaded me, and brought me hither, and what hath happened to me here in your company ye know. This is my story; and peace be on you.—Stroke thy head, then, said she, and go:—but he replied, By Allah, I will not go until I shall have heard the story of my companions.—The first mendicant then advanced, and related as follows:

THE STORY OF THE FIRST ROYAL MENDICANT

Know, O my mistress, that the cause of my having shaved my beard, and of the loss of my eye was this:—My father was a King, and he had a brother who was also a King, and who resided in another capital. It happened that my mother gave birth to me on the same day on which the son of my uncle was born: and years and days passed away until we attained to manhood. Now, it was my custom, some years, to visit my uncle, and to remain with him several months; and on one of these occasions my cousin paid me great honour; he slaughtered sheep for me, and strained the wine for me, and we sat down to drink; and when the wine had affected us, he said to me, O son of my uncle, I have need of thine assistance in an affair of interest to me, and I beg that thou wilt not oppose me in that which I desire to do. I replied, I am altogether at thy service:—and he made me swear to him by great oaths, and, rising immediately, absented himself for a little while, and then returned, followed by a woman decked with ornaments, and perfumed, and wearing a dress of extraordinary value. He looked towards me, while the woman stood behind him, and said, Take this woman, and go before me to the burial-ground which is in such a place:—and he described it to me, and I knew it. He then added, Enter the burial-ground, and there wait for me.

I could not oppose him, nor refuse to comply with his request, on account of the oaths which I had sworn to him; so I took the woman, and went with her to the burial-ground; and when we had sat there a short time, my cousin came, bearing a basin of water, and a bag containing some plaster, and a small adze. Going to a tomb in the midst of the burial-ground, he took the adze, and disunited the stones, which he placed on one side; he then dug up the earth with the adze, and uncovered a flat stone, of the size of a small door, under which there appeared a vaulted staircase. Having done this, he made a sign to the woman, and

said to her, Do according to thy choice : whereupon she descended the stairs. He then looked towards me, and said, O son of my uncle, complete thy kindness when I have descended into this place, by replacing the trap-door and the earth above it as they were before : then, this plaster which is in the bag, and this water which is in the basin, do thou knead together, and plaster the stones of the tomb as they were, so that no man may know it, and say, This hath been lately opened, but its interior is old :—for, during the space of a whole year I have been preparing this, and no one knew it but God : this is what I would have thee do. He then said to me, May God never deprive thy friends of thy presence, O son of my uncle !—and, having uttered these words, he descended the stairs.

When he had disappeared from before my eyes, I replaced the trap-door, and busied myself with doing as he had ordered me, until the tomb was restored to the state in which it was at first ; after which I returned to the palace of my uncle, who was then absent on a hunting excursion. I slept that night, and when the morning came, I reflected on what had occurred between me and my cousin, and repented of what I had done for him, when repentance was of no avail. I then went out to the burial-ground, and searched for the tomb ; but could not discover it. I ceased not in my search until the approach of night ; and, not finding the way to it, returned again to the palace ; and I neither ate nor drank : my heart was troubled respecting my cousin, since I knew not what had become of him ; and I fell into excessive grief. I passed the night sorrowful until the morning, and went again to the burial-ground, reflecting upon the action of my cousin, and repenting of my compliance with his request ; and I searched among all the tombs ; but discovered not that for which I looked. Thus I persevered in my search seven days without success.

My trouble continued and increased until I was almost mad ; and I found no relief but in departing, and returning to my father ; but on my arrival at his capital, a party at the city-gate sprang upon me and bound me. I was struck with the utmost astonishment, considering that I was the son of the Sultan of the city, and that these were the servants of my father and of myself : excessive fear of them overcame me, and I said within myself, What hath happened to my father ? I asked, of those who had bound me, the cause of this conduct ; but they returned me no answer, till after a while, when one of them, who had been my servant, said to me, Fortune hath betrayed thy father, the troops have been false to him, and the Wezeer hath killed him ; and we were lying in wait to take thee.—They took me, and I was as one dead, by reason of this news which I had heard respecting my

father; and I stood before the Wezeer who had killed my father.

Now, there was an old enmity subsisting between me and him; and the cause of it was this:—I was fond of shooting with the crossbow; and it happened, one day, that as I was standing on the roof of my palace, a bird alighted on the roof of the palace of the Wezeer, who was standing there at the time, and I aimed at the bird; but the bullet missed it, and struck the eye of the Wezeer, and knocked it out. But he could say nothing, because my father was King of the city. This was the cause of the enmity between him and me: and when I stood before him, with my hands bound behind me, he gave the order to strike off my head. I said to him; Wouldst thou kill me for no offence?—What offence, he exclaimed, could be greater than this?—and he pointed to the place of the eye which was put out. I did that, said I, unintentionally. He replied, If thou didst it unintentionally, I will do the same to thee purposely:—and immediately he said, Bring him forward to me:—and, when they had done so, he thrust his finger into my left eye, and pulled it out. Thus I became deprived of one eye, as ye see me. He then bound me firmly, and placed me in a chest, and said to the executioner, Take this fellow, and draw thy sword, and convey him without the city; then put him to death, and let the wild beasts devour him.

Accordingly, he went forth with me from the city, and, having taken me out from the chest, bound hand and foot, was about to bandage my eye, and kill me; whereupon I wept, and appealed to his gratitude and compassion. The executioner, who had served my father in the same capacity, and to whom I had shown kindnesses, replied, O my master, what can I do, being a slave under command?—but presently he added, Depart with thy life, and return not to this country, lest thou perish, and cause me to perish with thee.

As soon as he had thus said, I kissed his hands, and believed not in my safety until I had fled from his presence. The loss of my eye appeared light to me when I considered my escape from death; and I journeyed to my uncle's capital, and, presenting myself before him, informed him of what had befallen my father, and of the manner in which I had lost my eye: upon which he wept bitterly, and said, Thou hast added to my trouble and my grief; for thy cousin hath been lost for some days, and I know not what hath happened to him, nor can any one give me information respecting him. Then he wept again, until he became insensible; and when he recovered, he said, O my son, the loss of thine eye is better than the loss of thy life.

Upon this I could no longer keep silence respecting his son, my cousin; so I informed him of all that happened to him; and on hearing this news he rejoiced exceedingly, and said, Show me the tomb.—By Allah, O my uncle, I replied, I know not where it is; for I went afterwards several times to search for it, and could not recognise its place. We, however, went together to the burial-ground, and, looking to the right and left, I discovered it; and both I and my uncle rejoiced. I then entered the tomb with him, and when we had removed the earth, and lifted up the trap-door, we descended fifty steps, and, arriving at the bottom of the stairs, there issued forth upon us a smoke which blinded our eyes; whereupon my uncle pronounced those words which relieve from fear him who uttereth them—There is no strength nor power but in God, the High, the Great!—After this, we proceeded, and found ourselves in a saloon, filled with flour and grain, and various eatables; and we saw there a curtain suspended over a couch, upon which my uncle looked, and found there his son and the woman who had descended with him, both of them dead, and converted into black charcoal, as if they had been thrown into a pit of fire. And when he beheld this spectacle, he spat in his son's face, and exclaimed, This is what thou deservest, O thou wretch! This is the punishment of the present world, and there remaineth the punishment of the other world, which will be more severe and lasting!—and he struck him with his shoes. Astonished at this action, and grieved for my cousin, seeing him and the damsel thus converted into charcoal, I said, By Allah, O my uncle, moderate the trouble of thy heart, for my mind is perplexed by that which hath happened to thy son, and by thinking how it hath come to pass that he and the damsel are converted into black charcoal. Dost thou not deem it enough for him to be in this state, that thou beatest him with thy shoes?

O son of my brother, he replied, this my son was, from his early years, in love with this low-born woman, and I straitly forbade him to entertain the passion, hoping that, as years passed by, and he grew older, he would forget her. Indeed, I reprimanded him severely, bidding him regard the consequences of an alliance with one so far beneath him, an alliance which could only bring sorrow to me, and dishonour to himself. I bade him Beware of so mean a course, such as none of thy line before thee hath been guilty of, nor will any commit after thee: otherwise we shall suffer disgrace and disparagement among the Kings until we die, and our history will spread abroad with the caravans: have a care for thyself that such an action proceed not from thee; for I should be incensed against thee, and kill thee. I then separated him from her, and her from him: but the vile woman loved him excessively; the

Devil got possession of them both; and when my son saw that I had separated him, he secretly made this place beneath the earth, and, having conveyed hither the provisions which thou seest, took advantage of my inadvertence when I had gone out to hunt, and came hither: but the Truth (whose perfection be extolled, and whose name be exalted!) was jealously vigilant over them, and consumed them by fire; and the punishment of the world to come will be more severe and lasting.—He then wept, and I wept with him; and he said to me, Thou art my son in his stead.—I remained awhile reflecting upon the world and its vicissitudes, upon the murder of my father by the Wezeer, and his usurping his throne, and the loss of my eye, and the strange events which had happened to my cousin, and I wept again.

We then ascended, and, having replaced the trap-door and the earth above it, and restored the tomb to its former state, returned to our abode; but scarcely had we seated ourselves when we heard the sounds of drums and trumpets, warriors galloped about, and the air was filled with dust raised by the horses' hoofs. Our minds were perplexed, not knowing what had happened, and the King, asking the news, was answered, The Wezeer of thy brother hath slain him and his soldiers and guards, and come with his army to assault the city unawares, and the inhabitants, being unable to withstand, have submitted to him:—whereupon I said within myself, If I fall into his hand, he will slay me.—Griefs overwhelmed me, and I thought of the calamities which had befallen my father and my mother, and knew not what to do; for if I appeared, the people of the city would know me, and the troops of my father would hasten to kill and destroy me. I knew no way of escape but to shave off my beard: so I shaved it, and, having changed my clothes, departed from the city, and came hither, to this abode of peace, in the hope that some person would introduce me to the Prince of the Faithful, the Khaleefeh of the Lord of all creatures, that I might relate to him my story, and all that had befallen me. I arrived in this city this night; and as I stood perplexed, not knowing whither to direct my steps, I saw this mendicant, and saluted him, and said, I am a stranger. He replied, And I, too, am a stranger:—and while we were thus addressing each other, our companion, this third person, came up to us, and, saluting us, said, I am a stranger. We replied, And we, also, are strangers. So we walked on together, and darkness overtook us, and destiny directed us unto our abode.—This was the cause of the shaving of my beard, and of the loss of my eye.

The lady then said to him, Stroke thy head, and depart;—but he replied, I will not depart until I have heard the stories of the

others. And they wondered at his tale; and the Khaleefeh said to Jaafar, Verily I have never known the like of that which hath happened to this mendicant.

The second mendicant then advanced, and, having kissed the ground, said,—

THE STORY OF THE SECOND ROYAL MENDICANT

O my mistress, I was not born with only one eye; but my story is wonderful, and, if written, would serve as a lesson to him who would be admonished. I am a King, and son of a King; I read the Kur-an according to the seven traditions, and perused various works under the tuition of different learned professors of their subjects: I studied the science of the stars, and the writings of the poets, and made myself a proficient in all the sciences; so that I surpassed the people of my age. My handwriting was extolled among all the scribes, my fame spread among all countries, and my history among all Kings; and the King of India, hearing of me, requested my father to allow me to visit him, sending him various gifts and curious presents, such as were suitable to Kings. My father, therefore, prepared for me six ships, and we proceeded by sea for the space of a whole month, after which we came to land, and, having disembarked some horses which we had with us in the ship, we loaded ten camels with presents, and commenced our journey; but soon there appeared a cloud of dust, which rose and spread until it filled the air before us, and, after a while, cleared a little, and discovered to us, in the midst of it, sixty horsemen like fierce lions, whom we perceived to be Arab highwaymen; and when they saw us, that we were a small company with ten loads of presents for the King of India, they galloped towards us, pointing their spears at us. We made signs to them with our fingers, and said, We are ambassadors to the honoured King of India; therefore do us no injury:—but they replied, We are not in his territories, nor under his government. They slew certain of the young men, and the rest fled. I also fled, after I had received a severe wound; the Arabs being employed, without further regard to us, in taking possession of the treasure and presents which we had with us.

I proceeded without knowing whither to direct my course, reduced from a mighty to an abject state, and journeyed till I arrived at the summit of a mountain, where I took shelter in a cavern until the next morning. I then resumed my journey, and arrived at a flourishing city: the winter, with its cold, had passed away, and the spring had come, with its flowers; and

I rejoiced at my arrival there, being wearied with my journey, anxious and pallid. My condition being thus changed, I knew not whither to bend my steps, and, turning to a tailor sitting in his shop, I saluted him, and he returned my salutation, and welcomed me, and wished me joy, asking me the reason of my having come thither. I acquainted him, therefore, with what had befallen me from first to last, and he grieved for me, and said, O young man, reveal not thy case, for I fear what the King of this city might do to thee, since he is the greatest of thy father's enemies, and hath a debt of blood against him. He then placed some food and drink before me, and we ate together, and I conversed with him till night, when he lodged me in a place by his shop, and brought me a bed and coverlet; and, after I had remained with him three days, he said to me, Dost thou not know any trade by which to make gain? I answered, I am acquainted with the law, a student of sciences, a writer, and an arithmetician.—Thy occupation, he said, is profitless in our country: there is no one in our city acquainted with science or writing, but only with getting money.—Verily, I replied, I know nothing but what I have told thee.—Gird thyself, then, said he, and take an axe and a rope, and cut firewood in the desert, and so obtain thy subsistence until God dispel thy affliction; but acquaint no one with thy history, else they will kill thee. He then bought for me an axe and a rope, and sent me with a party of wood-cutters, giving them a charge respecting me. Accordingly, I went forth with them, and cut some wood, and brought back a load upon my head, and sold it for half a piece of gold, part of which I expended in food, laying by the remainder.

Thus I continued for the space of a year, after which I went one day into the desert, according to my custom, to cut firewood, and, finding there a tract with abundance of wood, I entered it, and came to a tree, around which I dug; and as I was removing the earth from its roots, the axe struck against a ring of brass; and I cleared away the earth from it, and found that it was affixed to a trap-door of wood, which I immediately removed. Beneath it appeared a staircase, which I descended; and at the bottom of this I entered a door, and beheld a palace, strongly constructed, where I found a lady, like a pearl of great price, whose aspect banished from the heart all anxiety and grief and affliction. At the sight of her I prostrated myself in adoration of her Creator for the fairness and beauty which He had displayed in her person; and she, looking towards me, said, Art thou a man or a Jinnee? I answered her, I am a man.—And who, she asked, hath brought thee to this place, in which I have lived five and twenty years without ever seeing a human being?—Her words

sounded sweetly to me, and I answered her, O my mistress, God hath brought me to thy abode, and I hope will put an end to my anxiety and grief:—and I related to her my story from beginning to end. She was grieved at my case, and wept, and said, I also will acquaint thee with my story. Know that I am the daughter of the King of the further parts of India, the Lord of the Ebony Island. My father had married me to the son of my uncle; but on the night of my bridal festivities, an 'Efreet named Jarjarees, the son of Rejmoos, the son of Iblees, carried me off, and, soaring with me through the air, alighted in this place, to which he conveyed all things necessary for me, such as ornaments, and garments, and linen, and furniture, and food, and drink; and once in every ten days he cometh to me, and spendeth a day here; and he hath appointed with me, that, in case of my wanting anything by night or day, I should touch with my hand these two lines which are inscribed upon the kubbeh, and as soon as I remove my hand I see him before me. Four days have now passed since he was last with me, and there remain, therefore, six days before he will come again; will thou then remain with me five days, and depart one day before his visit?—I answered, Yes;—rejoicing at the proposal; and she arose, and, taking me by the hand, conducted me through an arched door to a small and elegant room, where I arranged my clothes, while she seated herself upon a couch. After this, she seated me by her side, and brought me some sherbet of sugar infused with musk, and handed it to me to drink: she then placed some food before me, and after we had eaten and conversed together, she said to me, Sleep, and rest thyself; for thou art fatigued.

I slept, O my mistress, and forgot all that had befallen me; and when I awoke, I found her rubbing my feet; upon which I called to her, and we sat down again and conversed awhile; and she said to me, By Allah, I was straitened in my heart, living here alone, without any person to talk with me, five and twenty years. Praise be to God who hath sent thee to me.—I thanked her for her kind expressions; and love of her took possession of my heart, and my anxiety and grief fled away. We then sat down to drink together; and I remained by her side all the time, delighted with her company, for I had never seen her like in my whole life; and in the morning, when we were both full of joy, I said to her, Shall I take thee up from this subterranean place, and release thee from the Jinnee? But she laughed, and replied, Be content, and hold thy peace; for, of every ten days, one day shall be for the 'Efreet, and nine for thee. I persisted, however, being overcome with passion; and said, I will this instant demolish this kubbeh upon which the inscription is engraved, and let the

'Efreet come, that I may slay him; for I am predestined to kill 'Efreets. She entreated me to refrain; but paying no attention to her words, I kicked the kubbeh with violence; upon which she exclaimed, The 'Efreet hath arrived! Did I not caution thee against this? Verily thou hast brought a calamity upon me; but save thyself, and ascend by the way thou camest.

In the excess of my fear I forgot my sandals and my axe, and when I had ascended two steps, turning round to look for them, I saw that the ground had opened, and there arose from it an 'Efreet of hideous aspect, who said, Wherefore is this disturbance with which thou hast alarmed me, and what misfortune hath befallen thee? She answered, No misfortune hath happened to me, excepting that my heart was contracted, and I desired to drink some wine to dilate it, and rising to perform my purpose, I fell against the kubbeh.—Thou liest, vile woman, he exclaimed;—and, looking about the palace to the right and left, he saw the sandals and axe; and said to her, These are the property of none but a man. Who hath visited thee?—I have not seen them, she answered, until this instant: probably they belong to thee.—This language, said he, is absurd, and will have no effect upon me, thou shameless woman!—and, so saying, he seized her with cruel hands and tied her down, with her arms and feet fast bound to four stakes, and began to beat her, urging her to confess what had happened.

For myself, being unable to endure her cries, I ascended the stairs, overpowered by fear, and arriving at the top, replaced the trap-door as it was at first, and covered it over with earth. I repented bitterly of what I had done, reflecting upon the lady and her beauty, and how this wretch was torturing her after she had lived with him five and twenty years, and that he tortured her only on my account, and reflecting also upon my father and his kingdom, and how I had been reduced to the condition of a wood-cutter.

Returning to my companion, the tailor, I found him awaiting my return as if he were placed in a pan upon burning coals. I passed last night, said he, with anxious heart on thy account, fearing for thee from some wild beast or other calamity. Praise be to God for thy safe return.—I thanked him for his tender concern for me, and entered my apartment; and as I sat meditating upon that which had befallen me, and blaming myself for having kicked the kubbeh, my friend the tailor came in to me, and said, In the shop is a foreigner, who asks for thee, and he has thy axe and sandals; he came with them to the wood-cutters, and said to them, I went out at the time of the call of the Mueddin to morning prayer, and stumbled upon these, and know not to whom they belong: can ye

guide me to their owner?—The wood-cutters, therefore, directed him to thee: he is sitting in my shop; so go out to him and thank him, and take thy axe and sandals.—On hearing these words, my countenance turned pale, and my whole state became changed; and while I was in this condition, the floor of my chamber clove asunder, and there arose from it the stranger, and lo, he was the 'Efreet; he had tortured the lady with the utmost cruelty; but she would confess nothing; so he took the axe and sandals, and said to her, If I am Jarjarees, of the descendants of Iblees, I will bring the owner of this axe and these sandals. Accordingly he came, with the pretence before mentioned, to the wood-cutters, and, having entered my chamber, without granting me any delay, seized me, and soared with me through the air: he then descended, and dived into the earth, and brought me up into the palace where I was before.

Here I beheld the lady in a pitiable condition, and with blood flowing from her sides; and tears trickled from my eyes. The 'Efreet then took hold of her, and said, Vile woman, this is thy lover:—whereupon she looked at me, and replied, I know him not, nor have I ever seen him until this instant. The 'Efreet said to her, With all this torture wilt thou not confess? She answered, Never in my life have I seen him before, and it is not lawful in the sight of God that I should speak falsely against him.—Then, said he, If thou know him not, take this sword and strike off his head.—She took the sword, and came to me, and stood over my head: but I made a sign to her with my eyebrow, while tears ran down my cheeks. She replied in a similar manner, Thou art he who hath done all this to me:—I made a sign to her, however, that this was a time for pardon.

And when she understood me, she threw the sword from her hand, O my mistress, and the 'Efreet handed it to me, saying, Strike off her head, and I will liberate thee, and do thee no harm. I replied, Good:—and, quickly approaching her, raised my hand; but she made a sign as though she would say, I did no injury to thee:—whereupon my eyes poured with tears, and, throwing down the sword, I said, O mighty 'Efreet, and valiant hero, if a woman, deficient in sense and religion, seeth it not lawful to strike off my head, how is it lawful for me to do so to her, and especially when I have never seen her before in my life? I will never do it, though I should drink the cup of death and destruction.—There is affection between you, said the 'Efreet, and, taking the sword, he struck off one of the hands of the lady; then, the other; after this, her right foot; and then, her left foot; thus with four blows he cut off her four extremities, while I looked on, expecting my own death. She then made a sign to me with her

eye: and the 'Efreet, observing her, exclaimed, Now thou hast been guilty of an untruth with thine eye!—and, with a blow of his sword, struck off her head; after which he turned towards me, and said, O man, it is allowed us by our law, if a wife be guilty of an untruth, to put her to death. This woman I carried off on her wedding day, when she was twelve years of age, and she was acquainted with no man but me; and I used to pass one day with her in the course of every ten days in the garb of a foreigner; and when I discovered of a certainty that she had been unfaithful to me, I killed her; but as for thee, I am not convinced that thou hast wronged me with respect to her; yet I must not leave thee unpunished: choose, therefore, what injury I shall do to thee.

Upon this, O my mistress, I rejoiced exceedingly, and, eager to obtain his pardon, I said to him, What shall I choose from thy hands?—Choose, he answered, into what form I shall change thee; either the form of a dog, or that of an ass, or that of an ape. I replied, in my desire of forgiveness, Verily, if thou wilt pardon me, God will pardon thee in recompense for thy showing mercy to a Muslim who hath done thee no injury:—and I humbled myself in the most abject manner, and said to him, Pardon me as the envied man did the envier.—And how was that? said he. I answered as follows:—

THE STORY OF THE ENVIER AND THE ENVIED

Know, O my master, that there was a certain man who had a neighbour that envied him; and the more this person envied him, so much the more did God increase the prosperity of the former. Thus it continued a long time; but when the envied man found that his neighbour persisted in troubling him, he removed to a place where there was a deserted well; and there he built for himself an oratory, and occupied himself in the worship of God. Numerous fakeers assembled around him, and he acquired great esteem, people repairing to him from every quarter, placing firm reliance upon his sanctity; and his fame reached the ears of his envious neighbour, who mounted his horse, and went to visit him; and when the envied man saw him, he saluted him, and paid him the utmost civility. The envier then said to him, I have come hither to inform thee of a matter in which thou wilt find advantage, and for which I shall obtain a recompense in heaven. The envied man replied, May God requite thee for me with every blessing. Then said the envier, Order the fakeers to retire to their cells, for the information that I am about to give thee I would have no one overhear. So he

ordered them to enter their cells; and the envier said to him, Arise, and let us walk together, and converse; and they walked on until they came to the deserted well before mentioned, when the envier pushed the envied man into this well, without the knowledge of anybody, and went his way, imagining that he had killed him.

But this well was inhabited by Jinn, who received him unhurt, and seated him upon a large stone; and when they had done this, one of them said to the others, Do ye know this man? They answered, We know him not.—This, said he, is the envied man who fled from him who envied him, and took up his abode in this quarter, in the neighbouring oratory, and who entertaineth us by his zikr and his readings; and when his envier heard of him, he came hither to him, and, devising a stratagem against him, threw him down here. His fame hath this night reached the Sultan of this city, who hath purposed to visit him to-morrow, on account of the affliction which hath befallen his daughter.—And what, said they, hath happened to his daughter? He answered, Madness; for Meymoon, the son of Demdem, hath tormented her without ceasing; and her cure is the easiest of things. They asked him, What is it?—and he answered, The black cat that is with him in the oratory hath at the end of her tail a white spot, of the size of a piece of silver; and from this white spot should be taken seven hairs, and with these the damsel should be fumigated, and the Marid would depart from over her head, and not return to her; so she would be instantly cured. And now it is our duty to take him out.

When the morning came, the fakeers saw the Sheykh rising out of the well; and he became magnified in their eyes. And when he entered the oratory, he took from the white spot at the end of the cat's tail seven hairs, and placed them in a portfolio by him; and at sunrise the King came to him, and when the Sheykh saw him, he said to him, O King, thou hast come to visit me in order that I may cure thy daughter. The King replied, Yes, O virtuous Sheykh.—Then, said the Sheykh, send some person to bring her hither; and I trust in God, whose name be exalted, that she may be instantly cured. And when the King had brought his daughter, the Sheykh beheld her bound, and, seating her, suspended a curtain over her, and took out the hairs, and fumigated her with them; whereupon the Marid cried out from over her head, and left her; and the damsel immediately recovered her reason, and, veiling her face, said to her father, What is this, and wherefore didst thou bring me to this place? He answered her, Thou hast nothing to fear;—and rejoiced greatly. He kissed the hand of the envied Sheykh, and said to

the great men of his court who were with him, What shall be the recompense of this Sheykh for that which he hath done? They answered, His recompense should be that thou marry him to her.—Ye have spoken truly, said the King,—and he gave her in marriage to him, and thus the Sheykh became a connection of the King; and after some days the King died, and he was made King in his place.

And it happened one day that this envied King was riding with his troops, and he saw his envier approaching; and when this man came before him, he seated him upon a horse with high distinction and honour, and, taking him to his palace, gave him a thousand pieces of gold, and a costly dress; after which he sent him back from the city, with attendants to escort him to his house, and reproached him for nothing.—Consider, then, O 'Efreet, the pardon of the envied to the envier, and his kindness to him, notwithstanding the injuries he had done him.

CONTINUATION OF THE STORY OF THE SECOND ROYAL MENDICANT

The 'Efreet, when he had heard this story, replied, Lengthen not thy words to me: as to my killing thee, fear it not; and as to my pardoning thee, covet it not; but as to my enchanting thee, there is no escape from it;—and, so saying, he clove the earth asunder, and soared with me through the sky to such a height that I beheld the world beneath me as though it were a bowl of water: then, alighting upon a mountain, he took up a little dust, and, having muttered and pronounced certain words over it, sprinkled me with it, saying, Quit this form, and take the form of an ape; whereupon I became like an ape of a hundred years of age.

When I saw myself changed into this ugly form, I wept for myself, but determined to be patient under the tyranny of fortune, knowing it to be constant to no one. I descended from the summit of the mountain, and, after having journeyed for the space of a month, arrived at the sea-shore; and, when I had stood there a short time, I saw a vessel in the midst of the sea, with a favourable wind approaching the land; I therefore hid myself behind a rock on the beach, and when the ship came close up, I sprang into the midst of it. But as soon as the persons on board saw me, one of them cried, Turn out this unlucky brute from the ship:—another said, Let us kill him:—and a third exclaimed, I will kill him with this sword. I, however, caught hold of the end of the sword, and tears flowed from my eyes; at the sight of which the captain took compassion on me, and said to

the passengers, O merchants, this ape hath sought my aid, and I give it him; he is under my protection; let no one, therefore, oppose or trouble him. He then treated me with kindness, and whatever he said to me I understood, and all that he required to be done I performed as his servant.

We continued our voyage for fifty days with a fair wind, and cast anchor under a large city containing a population which no one but God, whose name be exalted, could reckon; and when we had moored our vessel, there came to us some memlooks from the King of the city, who came on board the ship, and complimented the merchants on their safe arrival, saying, Our King greeteth you, rejoicing in your safety, and hath sent to you this roll of paper, desiring that each of you shall write a line upon it; for the King had a Wezeer who was an eminent caligraphist, and he is dead, and the King hath sworn that he will not appoint any person to his office who cannot write equally well. Though in the form of an ape, I arose and snatched the paper from their hands; upon which, fearing that I would tear it and throw it into the sea, they cried out against me, and would have killed me; but I made signs to them that I would write, and the captain said to them, Suffer him to write, and if he scribble we will turn him away; and if he write well I will adopt him as my son; for I have never seen a more intelligent ape. So I took the pen, and demanded the ink, and wrote in an epistolary hand a short couplet in his praise. Then, in a more formal, large hand, I wrote another in praise of the art of writing. Two other specimens I wrote, in two different and smaller hands, and returned the paper to the memlooks, who took it back to the King; and when he saw what was written upon it, the hand of no one pleased him excepting mine; and he said to his attendants, Go to the author of this handwriting, put upon him this dress, and mount him upon a mule, and conduct him, with the band of music before him, to my presence. On hearing this order, they smiled; and the King was angry with them, and said, How is it that I give you an order, and ye laugh at me? They answered, O King, we laugh not at thy words, but because he who wrote this is an ape, and not a son of Adam: he is with the captain of the ship newly arrived.

The King was astonished at their words; he shook with delight, and said, I would purchase this ape. He then sent some messengers to the ship, with the mule and the dress of honour, saying to them, Ye must clothe him with this dress, and mount him upon the mule, and bring him hither. So they came to the ship, and, taking me from the captain, clad me with the dress and the people were astonished, and flocked to amuse

themselves with the sight of me. And when they brought me to the King, and I beheld him, I kissed the ground before him three times, and he ordered me to sit down: so I sat down upon my knees; and the persons present were surprised at my polite manners, and especially the King, who presently ordered his people to retire. They, therefore, did so; none remaining but the King, and a eunuch, and a young memlook, and myself. The King then commanded that a repast should be brought; and they placed before him a service of viands, such as gratified the appetite and delighted the eye; and the King made a sign to me that I should eat; whereupon I arose, and, having kissed the ground before him seven times, sat down to eat with him; and when the table was removed, I washed my hands, and, taking the ink-case, and pen and paper, I wrote verses expressing my affection and gratitude. Having done this, I arose, and seated myself at a distance; and the King, looking at what I had written, read it with astonishment, and exclaimed, Can an ape possess such fluency and such skill in caligraphy? This is, indeed, a wonder of wonders!—Afterwards, a chess-table was brought to the King, and he said to me, Wilt thou play? By a motion of my head I answered, Yes:—and I advanced, and arranged the pieces. I played with him twice, and beat him; and the King was perplexed, and said, Were this a man he would surpass all the people of his age.

He then said to his eunuch, Go to thy mistress, and say to her, Answer the summons of the King:—that she may come and gratify her curiosity by the sight of this wonderful ape. The eunuch, therefore, went, and returned with his mistress, the King's daughter, who, as soon as she saw me, veiled her face, and said, O my father, how is it that thou art pleased to send for me, and suffer strange men to see me?—O my daughter, answered the King, there is no one here but the young memlook, and the eunuch who brought thee up, and this ape, with myself, thy father: from whom, then, dost thou veil thy face?—This ape, said she, is the son of a King, and the name of his father is Eymar: he is enchanted, and it was the 'Efreet Jarjarees, a descendant of Iblees, who transformed him, after having slain his own wife, the daughter of King Aknamoos. This, whom thou supposedst to be an ape, is a learned and wise man.—The King was amazed at his daughter's words, and, looking towards me, said, Is it true that she saith of thee? I answered, by a motion of my head, Yes:—and wept. The King then said to his daughter, By what means didst thou discover that he was enchanted?—O my father, she answered, I had with me, in my younger years, an old woman who was a cunning enchantress,

and she taught me the art of enchantment: I have committed its rules to memory, and know it thoroughly, being acquainted with a hundred and seventy modes of performing it, by the least of which I could transport the stones of thy city beyond Mount Kaf, and make its site to be an abyss of the sea, and convert its inhabitants into fish in the midst of it.—I conjure thee, then, by the name of Allah, said her father, to restore this young man, that I may make him my Wezeer. Is it possible that thou possessedst this excellence, and I knew it not? Restore him, that I may make him my Wezeer, for he is a polite and intelligent youth.

She replied, With pleasure:—and, taking a knife upon which were engraved some Hebrew names, marked with it a circle in the midst of the palace. Within this she wrote certain names and talismans, and then she pronounced invocations, and uttered unintelligible words; and soon the palace around us became immersed in gloom to such a degree, that we thought the whole world was overspread; and lo, the 'Efreet appeared before us in a most hideous shape, with hands like winnowing-forks, and legs like masts, and eyes like burning torches; so that we were terrified at him. The King's daughter exclaimed, No welcome to thee!—to which the 'Efreet, assuming the form of a lion, replied, Thou traitress, how is it that thou hast broken thine oath? Did we not swear that we would not oppose one another?—Thou wretch, said she, when didst thou receive an oath?—The 'Efreet, still in the form of a lion, then exclaimed, Take what awaiteth thee!—and, opening his mouth, rushed upon the lady; but she instantly plucked a hair from her head and muttered with her lips, whereupon the hair became converted into a piercing sword, with which she struck the lion, and he was cleft in twain by the blow; but his head became changed into a scorpion. The lady immediately transformed herself into an enormous serpent, and crept after the execrable wretch in the shape of a scorpion, and a sharp contest ensued between them; after which, the scorpion became an eagle, and the serpent, changing to a vulture, pursued the eagle for a length of time. The latter then transformed himself into a black cat, and the King's daughter became a wolf, and they fought together long and fiercely, till the cat, seeing himself overcome, changed himself into a large red pomegranate, which fell into a pool; but the wolf pursuing it, it ascended into the air, and then fell upon the pavement of the palace, and broke in pieces, its grains becoming scattered, each apart from the others, and all spread about the whole space of ground enclosed by the palace. The wolf, upon this, transformed itself into a cock, in order to pick up the grains, and not leave one

of them ; but, according to the decree of fate, one grain remained hidden by the side of the pool of the fountain. The cock began to cry, and flapped its wings, and made a sign to us with its beak ; but we understood not what it would say. It then uttered at us such a cry, that we thought the palace had fallen down upon us ; and it ran about the whole of the ground, until it saw the grain that had lain hid by the side of the pool, when it pounced upon it, to pick it up ; but it fell into the midst of the water, and became transformed into a fish, and sank into the water ; upon which the cock became a fish of a larger size, and plunged in after the other. For a while it was absent from our sight ; but, at length, we heard a loud cry, and trembled at the sound ; after which, the 'Efreet arose as a flame of fire, casting fire from his mouth, and fire and smoke from his eyes and nostrils ; the King's daughter also became as a vast body of fire ; and we would have plunged into the water from fear of our being burnt and destroyed ; but suddenly the 'Efreet cried out from within the fire, and came towards us upon the leewan, blowing fire at our faces. The lady, however, overtook him, and blew fire in like manner in his face ; and some sparks struck us both from her and from him : her sparks did us no harm ; but one from him struck me in my eye, and destroyed it, I being still in the form of an ape ; and a spark from him reached the face of the King, and burned the lower half, with his beard and mouth, and struck out his lower teeth ; another spark also fell upon the breast of the eunuch ; who was burnt, and died immediately. We expected destruction, and gave up all hope of preserving our lives ; but while we were in this state, a voice exclaimed, God is most great ! God is most great ! He hath conquered and aided, and abandoned the denier of the faith of Mohammad, the chief of mankind !—The person from whom this voice proceeded was the King's daughter : she had burnt the 'Efreet ; and when we looked towards him, we perceived that he had become a heap of ashes.

The lady then came to us, and said, Bring me a cup of water :—and when it was brought to her, she pronounced over it some words which we understood not, and, sprinkling me with it, said, Be restored, by virtue of the name of the Truth, and by virtue of the most great name of God, to thy original form !—whereupon I became a man as I was at first, excepting that my eye was destroyed. After this, she cried out, The fire ! The fire ! O my Father, I shall no longer live, for I am predestined to be killed. Had he been a human being, I had killed him at the first of the encounter. I experienced no difficulty till the scattering of the grains of the pomegranate, when I picked them up

excepting the one in which was the life of the Jinnee: had I picked up that, he had instantly died; but I saw it not, as fate and destiny had appointed; and suddenly he came upon me, and a fierce contest ensued between us under the earth, and in the air, and in the water; and every time that he tried against me a new mode, I employed against him one more potent, until he tried against me the mode of fire; and rarely does one escape against whom the mode of fire is employed. Destiny, however, aided me, so that I burned him first; but I exhorted him previously to embrace the faith of El-Islam. Now I die; and may God supply my place to you.—Having thus said, she ceased not to pray for relief from the fire; and lo, a spark ascended to her breast, and thence to her face; and when it reached her face, she wept, and exclaimed, I testify that there is no deity but God, and I testify that Mohammad is God's Apostle!—We then looked towards her, and saw that she had become a heap of ashes by the side of the ashes of the 'Efreet.

We were plunged into grief on her account, and I wished that I had been in her place rather than have seen that sweet-faced creature who had done me this kindness reduced to a heap of ashes; but the decree of God cannot be averted. The King, on beholding his daughter in this state, plucked out what remained of his beard, and slapped his face, and rent his clothes; and I also did the same, while we both wept for her. Then came the chamberlains and other great officers of the court, who, finding the King in a state of insensibility, with two heaps of ashes before him, were astonished, and remained encompassing him until he recovered from his fit, when he informed them of what had befallen his daughter with the 'Efreet; and great was their affliction. The women shrieked, with the female slaves, and continued their mourning seven days. After this, the King gave orders to build, over the ashes of his daughter, a great tomb with a dome, and illuminated it with candles and lamps: but the ashes of the 'Efreet they scattered in the wind, exposing them to the curse of God. The King then fell sick, and was near unto death: his illness lasted a month; but after this he recovered his health, and summoning me to his presence, said to me, O young man, we passed our days in the enjoyment of the utmost happiness, secure from the vicissitudes of fortune, until thou camest to us, when troubles overcame us. Would that we had never seen thee, nor thy ugly form, on account of which we have been reduced to this state of privation; for, in the first place, I have lost my daughter, who was worth a hundred men; and, secondly, I have suffered this burning, and lost my teeth: my eunuch also is dead: but it was not in thy power to prevent these afflictions:

the decree of God hath been fulfilled on us and on thee; and praise be to God that my daughter restored thee, though she destroyed herself. Now, however, depart, O my son, from my city. It is enough that hath happened on thy account; but as it was decreed against us and thee, depart in peace.

So I departed, O my mistress, from his presence; but before I quitted the city, I entered a public bath, and shaved my beard. I traversed various regions, and passed through great cities, and bent my course to the Abode of Peace, Baghdad, in the hope of obtaining an interview with the Prince of the Faithful, that I might relate to him all that had befallen me.

The third mendicant then advanced, and thus related his story:—

THE STORY OF THE THIRD ROYAL MENDICANT

O illustrious lady, my story is not like those of my two companions, but more wonderful: the course of fate and destiny brought upon them events against which they could not guard; but as to myself, the shaving of my beard and the loss of my eye were occasioned by my provoking fate and misfortune; and the cause was this:—

I was a King, and the son of a King; and when my father died, I succeeded to his throne, and governed my subjects with justice and beneficence. I took pleasure in sea-voyages; and my capital was on the shore of an extensive sea, interspersed with fortified and garrisoned islands, which I desired, for my amusement, to visit; I therefore embarked with a fleet of ten ships, and took with me provisions sufficient for a whole month. I proceeded twenty days, after which there arose against us a contrary wind; but at daybreak it ceased, and the sea became calm, and we arrived at an island, where we landed, and cooked some provisions and ate; after which we remained there two days. We then continued our voyage; and when twenty days more had passed, we found ourselves in strange waters, unknown to the captain, and desired the watch to look out from the mast-head: so he went aloft, and when he had come down he said to the captain, I saw, on my right hand, fish floating upon the surface of the water; and looking towards the midst of the sea, I perceived something looming in the distance, sometimes black, and sometimes white.

When the captain heard this report of the watch, he threw his turban on the deck, and plucked his beard, and said to those who were with him, Receive warning of our destruction, which will befall all of us: not one will escape! So saying he began to

weep; and all of us in like manner bewailed our lot. I desired him to inform us of that which the watch had seen. O my lord, he replied, know that we have wandered from our course since the commencement of the contrary wind that was followed in the morning by a calm, in consequence of which we remained stationary two days: from that period we have deviated from our course for twenty-one days, and we have no wind to carry us back from the fate which awaits us after this day: to-morrow we shall arrive at a mountain of black stone, called loadstone: the current is now bearing us violently towards it, and the ships will fall in pieces, and every nail in them will fly to the mountain and adhere to it; for God hath given to the loadstone a secret property by virtue of which everything of iron is attracted towards it. On that mountain is such a quantity of iron as no one knoweth but God, whose name be exalted; for from times of old great numbers of ships have been destroyed by the influence of that mountain. There is, upon the summit of the mountain, a cupola of brass supported by ten columns, and upon the top of this cupola is a horseman upon a horse of brass, having in his hand a brazen spear, and upon his breast suspended a tablet of lead, upon which are engraved mysterious names and talismans: and as long, O King, as this horseman remains upon the horse, so long will every ship that approaches be destroyed, with every person on board, and all the iron contained in it will cleave to the mountain; no one will be safe until the horseman shall have fallen from the horse.—The captain then wept bitterly; and we felt assured that our destruction was inevitable, and every one of us bade adieu to his friend.

On the following morning we drew near to the mountain; the current carried us towards it with violence, and when the ships were almost close to it, they fell asunder, and all the nails, and everything else that was of iron, flew from them towards the loadstone. It was near the close of day when the ships fell in pieces. Some of us were drowned, and some escaped; but the greater number were drowned, and of those who saved their lives none knew what became of the others, so stupefied were they by the waves and the boisterous wind. As for myself, O my mistress, God, whose name be exalted, spared me on account of the trouble and torment and affliction that He had predestined to befall me. I placed myself upon a plank, and the wind and waves cast it upon the mountain; and when I had landed, I found a practicable way to the summit, resembling steps cut in the rock; so I exclaimed, In the name of God!—and offered up a prayer, and attempted the ascent, holding fast by the notches; and presently God stilled the wind and assisted me in

my endeavours, so that I arrived in safety at the summit. Rejoicing greatly in my escape, I immediately entered the cupola, and performed the prayers of two rek'ahs in gratitude to God for my preservation; after which I slept beneath the cupola, and heard a voice saying to me, O son of Khaseeb, when thou awakest from thy sleep, dig beneath thy feet, and thou wilt find a bow of brass, and three arrows of lead, whereon are engraved talismans: then take the bow and arrows and shoot at the horseman that is upon the top of the cupola, and relieve mankind from this great affliction; for when thou hast shot at the horseman he will fall into the sea; the bow will also fall, and do thou bury it in its place; and as soon as thou hast done this, the sea will swell and rise until it attains the summit of the mountain; and there will appear upon it a boat bearing a man, different from him whom thou shalt have cast down, and he will come to thee, having an oar in his hand: then do thou embark with him; but utter not the name of God; and he will convey thee in ten days to a safe sea, where, on thy arrival, thou wilt find one who will take thee to thy city. All this shall be done if thou utter not the name of God.

Awaking from my sleep, I sprang up, and did as the voice had directed. I shot at the horseman, and he fell into the sea; and the bow having fallen from my hand, I buried it: the sea then became troubled, and rose to the summit of the mountain, and when I had stood waiting there a little while, I beheld a boat in the midst of the sea, approaching me. I praised God, whose name he exalted, and when the boat came to me I found in it a man of brass, with a tablet of lead upon his breast, engraven with names and talismans. Without uttering a word, I embarked in the boat, and the man rowed me ten successive days, after which I beheld the islands of security, whereupon, in the excess of my joy, I exclaimed, In the name of God! There is no deity but God! God is most great!—and as soon as I had done this, he cast me out of the boat, and sank in the sea.

Being able to swim, I swam until night, when my arms and shoulders were tired, and, in this perilous situation, I repeated the profession of the faith, and gave myself up as lost; but the sea rose with the violence of the wind, and a wave like a vast castle threw me upon the land, in order to the accomplishment of the purpose of God. I ascended the shore, and after I had wrung out my clothes, and spread them upon the ground to dry, I slept, and in the morning I put on my clothes again, and, looking about to see which way I should go, I found a tract covered with trees, to which I advanced, and when I had walked

round it I found that I was upon a small island in the midst of the sea; upon which I said within myself, Every time that I escape from one calamity I fall into another that is worse:—but while I was reflecting upon my unfortunate case, and wishing for death, I beheld a vessel bearing a number of men. I arose immediately, and climbed into a tree; and lo, the vessel came to the shore, and there landed from it ten black slaves bearing axes. They proceeded to the middle of the island, and, digging up the earth, uncovered and lifted up a trap-door, after which they returned to the vessel, and brought from it bread and flour and clarified butter and honey and sheep and everything that the wants of an inhabitant would require, continuing to pass backwards and forwards between the vessel and the trap-door, bringing loads from the former, and entering the latter, until they had removed all the stores from the ship. They then came out of the vessel with various clothes of the most beautiful description, and in the midst of them was an old sheykh, enfeebled and wasted by extreme age, leading by the hand a young man cast in the mould of graceful symmetry, and invested with such perfect beauty as deserved to be a subject for proverbs. He was like a fresh and slender twig, enchanting and captivating every heart by his elegant form. The party proceeded to the trap-door, and, entering it, became concealed from my eyes.

They remained beneath about two hours, or more; after which, the sheykh and the slaves came out; but the youth came not with them; and they replaced the earth, and embarked and set sail. Soon after, I descended from the tree, and went to the excavation. I removed the earth, and entering the aperture, saw a flight of wooden steps, which I descended; and, at the bottom, I beheld a handsome dwelling-place, furnished with a variety of silken carpets; and there was the youth, sitting upon a high mattress, with sweet-smelling flowers and fruits placed before him. On seeing me, his countenance became pale; but I saluted him, and said, Let thy mind be composed, O my master: thou hast nothing to fear, O delight of my eye; for I am a man, and the son of a King, like thyself: fate hath impelled me to thee, that I may cheer thee in thy solitude. The youth, when he heard me thus address him, and was convinced that I was one of his own species, rejoiced exceedingly at my arrival; his colour returned, and, desiring me to approach him, he said, O my brother, my story is wonderful: my father is a jeweller: he had slaves who made voyages by his orders, for the purpose of commerce, and he had dealings with Kings: but he had never been blest with a son; and he dreamt that he was soon to have a son, but one whose life would be short; and he awoke sorrowful. Shortly after, in accordance

with the decrees of God, I was born, and the occasion was celebrated with festivities and rejoicing; and my father was greatly delighted: the astrologers, however, came to him, and said, Thy son will live fifteen years: his fate is intimated by the fact that there is, in the sea, a mountain called the Mountain of Loadstone, whereon is a horseman on a horse of brass, on the former of which is a tablet of lead suspended to his neck; and when the horseman shall be thrown down from his horse, thy son will be slain: the person who is to slay him is he who will throw down the horseman, and his name is King 'Ajeeb, the son of King Khaseeb. My father was greatly afflicted at this announcement; and when he had reared me until I had nearly attained the age of fifteen years, the astrologers came again, and informed him that the horseman had fallen into the sea, and that it had been thrown down by King 'Ajeeb, the son of King Khaseeb; on hearing which, he prepared for me this dwelling, and here left me to remain until the completion of the term, of which there now remain ten days. All this he did from fear lest King 'Ajeeb should kill me.

When I heard this, I was filled with wonder, and said within myself, I am King 'Ajeeb, the son of King Khaseeb, and it was I who threw down the horseman; but, by Allah, I will neither kill him nor do him any injury. Then said I to the youth, Far from thee be both destruction and harm, if it be the will of God, whose name be exalted: thou hast nothing to fear: I will remain with thee to serve thee, and will go forth with thee to thy father, and beg of him to send me back to my country, for the which he will obtain a reward. The youth rejoiced at my words, and I sat and conversed with him until night, when I spread his bed for him, and covered him, and slept near to his side. And in the morning I brought him water, and he washed his face, and said to me, May God requite thee for me with every blessing! If I escape from King 'Ajeeb, I will make my father reward thee with abundant favours.—Never, I replied, may the day arrive that would bring thee misfortune. I then placed before him some refreshments, and after we had eaten together, we passed the day conversing with the utmost cheerfulness.

I continued to serve him for nine days; and on the tenth day the youth rejoiced at finding himself in safety, and said to me, O my brother, I wish that thou wouldst in thy kindness warm for me some water, that I may wash myself and change my clothes; for I have smelt the odour of escape from death, in consequence of thy assistance.—With pleasure, I replied;—and I arose, and warmed the water; after which, he entered a place concealed from my view, and, having washed himself and changed his

clothes, laid himself upon the mattress to rest after his bath. He then said to me, Cut up for me, O my brother, a water-melon, and mix its juice with some sugar :—so I arose, and, taking a melon, brought it upon a plate, and said to him, Knowest thou, O my master, where is the knife?—See, here it is, he answered, upon the shelf over my head. I sprang up hastily, and took it from its sheath, and as I was drawing back, my foot slipped, as God had decreed, and I fell upon the youth, grasping in my hand the knife, which entered his body, and he died instantly. When I perceived that he was dead, and that I had killed him, I uttered a loud shriek, and beat my face, and rent my clothes, saying, This is, indeed, a calamity! O what a calamity! O my Lord, I implore thy pardon, and declare to Thee my innocence of his death! Would that I had died before him! How long shall I devour trouble after trouble!

With these reflections I ascended the steps, and, having replaced the trap-door, returned to my first station, and looked over the sea, where I saw the vessel that had come before, approaching, and cleaving the waves in its rapid course. Upon this I said within myself, Now will the men come forth from the vessel, and find the youth slain, and they will slay me also :—so I climbed into a tree, and concealing myself among its leaves sat there till the vessel arrived and cast anchor, when the slaves landed with the old sheykh, the father of the youth, and went to the place, and removed the earth. They were surprised at finding it moist, and when they had descended the steps, discovered the youth lying on his back, exhibiting a face beaming with beauty, though dead, and clad in white and clean clothing, with the knife remaining in his body. They all wept at the sight, and the father fell down in a swoon, which lasted so long that the slaves thought he was dead. At length, however, he recovered, and came out with the slaves, who had wrapped the body of the youth in his clothes. They then took back all that was in the subterranean dwelling to the vessel, and departed.

I remained, O my mistress, by day hiding myself in a tree, and at night walking about the open part of the island. Thus I continued for the space of two months; and I perceived that, on the western side of the island, the water of the sea every day retired, until, after three months, the land that had been beneath it became dry. Rejoicing at this, and feeling confident now in my escape, I traversed this dry tract, and arrived at an expanse of sand; whereupon I emboldened myself, and crossed it. I then saw in the distance an appearance of fire, and, advancing towards it, found it to be a palace, overlaid with plates of copper, which, reflecting the rays of the sun, seemed from a distance to be fire;

and when I drew near to it, reflecting upon this sight, there approached me an old sheykh, accompanied by ten young men who were all blind of one eye, at which I was extremely surprised. As soon as they saw me, they saluted me, and asked me my story, which I related to them from first to last; and they were filled with wonder. They then conducted me into the palace, where I saw ten benches, upon each of which was a mattress covered with a blue stuff; and each of the young men seated himself upon one of these benches, while the sheykh took his place upon a smaller one; after which they said to me, Sit down, O young man, and ask no question respecting our condition, nor respecting our being blind of one eye. Then the sheykh arose, and brought to each of them some food, and the same to me also; and next he brought to each of us some wine: and after we had eaten, we sat drinking together until the time for sleep, when the young men said to the sheykh, Bring to us our accustomed supply:—upon which the sheykh arose, and entered a closet, from which he brought, upon his head, ten covered trays. Placing these upon the floor, he lighted ten candles, and stuck one of them upon each tray; and having done this, he removed the covers, and there appeared beneath them ashes mixed with pounded charcoal. The young men then tucked up their sleeves above the elbow, and blackened their faces, and slapped their cheeks, exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so! Thus they did until the morning, when the sheykh brought them some hot water, and they washed their faces, and put on other clothes.

On witnessing this conduct, my reason was confounded, my heart was so troubled that I forgot my own misfortunes, and I asked them the cause of their strange behaviour; upon which they looked towards me, and said, O young man, ask not respecting that which doth not concern thee; but be silent; for in silence is security from error.—I remained with them a whole month, during which every night they did the same; and at length I said to them, I conjure you by Allah to remove this disquiet from my mind, and to inform me of the cause of your acting in this manner, and of your exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so!—if ye inform me not, I will leave you, and go my way; for the proverb saith, When the eye seeth not, the heart doth not grieve. On hearing these words, they replied, We have not concealed this affair from thee but in our concern for thy welfare, lest thou shouldst become like us, and the same affliction that hath befallen us happen also to thee. I said, however, Ye must positively inform me of this matter.—We give thee good

advice, said they, and do thou receive it, and ask us not respecting our case; otherwise thou wilt become blind of one eye, like us:—but I still persisted in my request; whereupon they said, O young man, if this befall thee, know that thou wilt be banished from our company. They then all arose, and, taking a ram, slaughtered and skinned it, and said to me, Take this knife with thee, and introduce thyself into the skin of the ram, and we will sew thee up in it, and go away; whereupon a bird called the rukh will come to thee, and taking thee up by its talons, will fly away with thee, and set thee down upon a mountain:—Then cut open the skin with this knife, and get out, and the bird will fly away. Thou must arise as soon as it hath gone, and journey for half a day, and thou wilt see before thee a lofty palace, encased with red gold, set with various precious stones, such as emeralds and rubies, etc.; and if thou enter it thy case will be as ours; for our entrance into that palace was the cause of our being blind of one eye; and if one of us would relate to thee all that hath befallen him, his story would be too long for thee to hear.

They then sewed me up in the skin, and entered their palace; and soon after, there came an enormous white bird, which seized me, and flew away with me, and set me down upon the mountain; whereupon I cut open the skin, and got out; and the bird as soon as it saw me, flew away. I rose up quickly, and proceeded towards the palace, which I found to be as they had described it to me; and when I had entered it, I beheld, at the upper end of a saloon, forty young damsels, beautiful as so many moons, and magnificently attired, who, as soon as they saw me, exclaimed, Welcome! Welcome! O our master and our lord! We have been for a month expecting thee. Praise be to God who hath blessed us with one who is worthy of us, and one of whom we are worthy!—After having thus greeted me, they seated me upon a mattress, and said, Thou art from this day our master and prince, and we are thy handmaids, and entirely under thy authority. They then brought to me some refreshments, and, when I had eaten and drunk, they sat and conversed with me, full of joy and happiness. So lovely were these ladies, that even a devotee, if he saw them, would gladly consent to be their servant, and to comply with all that they would desire. At the approach of night they all assembled around me, and placed before me a table of fresh and dried fruits, with other delicacies that the tongue cannot describe, and wine; and one began to sing, while another played upon the lute. The wine-cups circulated among us, and joy overcame me to such a degree as to obliterate from my mind every earthly care, and make me exclaim, This is indeed a delightful life! In

this state of happiness I continued till midnight, when the ladies repeated their professions of readiness to comply with whatever I should desire, and bade me command them as I would, as their lord; so, availing myself of the right that the law allows to a master over his slaves, I passed a time of such enjoyment as I had never before experienced. On the morrow I entered the bath; and after I had washed myself, they brought me a suit of the richest clothing, and we again sat down to a repast.

In this manner I lived with them a whole year; but on the first day of the new year, they seated themselves around me, and began to weep, and bade me adieu, clinging to my skirts.—What calamity hath befallen you? said I. Ye have broken my heart. They answered, Would that we had never known thee; for we have associated with many men, but have seen none like thee. May God, therefore, not deprive us of thy company.—And they wept afresh. I said to them, I wish that you would acquaint me with the cause of this weeping.—Thou, they replied, art the cause; yet now, if thou wilt attend to what we tell thee, we shall never be parted; but if thou act contrary to it, we are separated from this time; and our hearts whisper to us that thou wilt not regard our warning.—Inform me, said I, and I will attend to your directions: and they replied, If then thou wouldst inquire respecting our history, know that we are the daughters of Kings; for many years it hath been our custom to assemble here, and every year we absent ourselves during a period of forty days; then returning, we indulge ourselves for a year in feasting and drinking. This is our usual practice; and now we fear that thou wilt disregard our directions when we are absent from thee. We deliver to thee the keys of the palace, which are a hundred in number, belonging to a hundred closets. Open each of these, and amuse thyself, and eat and drink, and refresh thyself, excepting the closet that hath a door of red gold; for if thou open this, the consequence will be a separation between us and thee. We conjure thee, therefore, to observe our direction, and to be patient during this period.—Upon hearing this, I swore to them that I would never open the closet to which they alluded; and they departed, urging me to be faithful to my promise.

I remained alone in the palace, and at the approach of evening I opened the first closet, and, entering it, found a mansion like paradise, with a garden containing green trees loaded with ripe fruits, abounding with singing birds, and watered by copious streams. My heart was soothed by the sight, and I wandered among the trees, scenting the fragrance of the flowers, and listening to the warbling of the birds as they sang the praises of

the One, the Almighty. After admiring the mingled colours of the apple, resembling the hue upon the cheek of a beloved mistress and the sallow countenance of the perplexed and timid lover, the sweet-smelling quince diffusing an odour like musk and ambergris, and the plum shining as the ruby, I retired from this place, and having locked the door, opened that of the next closet, within which I beheld a spacious tract planted with numerous palm trees, and watered by a river flowing among rose trees, and jasmine, and marjoram, and eglantine, and narcissus, and gilliflower, the odours of which, diffused in every direction by the wind, inspired me with the utmost delight. I locked again the door of the second closet, and opened that of the third. Within this I found a large saloon paved with marbles of various colours, and with costly minerals and precious gems, and containing cages constructed of sandal and aloes-wood with singing birds within them, and others upon the branches of trees which were planted there. My heart was charmed, my trouble was dissipated, and I slept there until the morning. I then opened the door of the fourth closet, and within this door I found a great building in which were forty closets with open doors; and entering these, I beheld pearls, and rubies, and chrysolites, and emeralds, and other precious jewels such as the tongue cannot describe. I was astonished at the sight, and said, Such things as these, I imagine, are not found in the treasury of any King. I am now the King of my age, and all these treasures, through the goodness of God, are mine, together with forty damsels under my authority who have no man to dispute it with me.

Thus I continued to amuse myself, passing from one place to another, until thirty-nine days had elapsed, and I had opened the doors of all the closets excepting that which they had forbidden me to open. My heart was then disturbed by curiosity respecting this hundredth closet, and the Devil, in order to plunge me into misery, induced me to open it. I had not patience to abstain, though there remained of the appointed period only one day: so I approached the closet, and opened the door; and when I had entered, I perceived a fragrant odour, such as I had never before smelt, which intoxicated me so that I fell down insensible, and remained some time in this state: but at length recovering, I fortified my heart, and proceeded. I found the floor overspread with saffron, and the place illuminated by golden lamps and by candles, which diffused the odours of musk and ambergris; and two large perfuming-vessels filled with aloes-wood and ambergris, and a perfume compounded with honey, spread fragrance through the whole place. I saw also a black horse, of the hue of the darkest night, before which was

a manger of white crystal filled with cleansed sesame, and another, similar to it, containing rose-water infused with musk; he was saddled and bridled, and his saddle was of red gold. Wondering at the sight of him, I said within myself, This must be an animal of extraordinary qualities;—and, seduced by the Devil, I led him out, and mounted him; but he moved not from his place: I kicked him with my heel; but still he moved not: so I took a mikra'ah and struck him with it; and as soon as he felt the blow he uttered a sound like thunder, and, expanding a pair of wings, soared with me to an immense height through the air, and then alighted upon the roof of another palace, where he threw me from his back, and by a violent blow with his tail upon my face, as I sat on the roof, struck out my eye, and left me.

In this state I descended from the roof, and below I found the one-eyed young men before mentioned, who, as soon as they beheld me, exclaimed, No welcome to thee!—Receive me, said I, into your company:—but they replied, By Allah, thou shalt not remain with us:—so I departed from them, with mournful heart and weeping eye, and, God having decreed me a safe journey hither, I arrived at Baghdad, after I had shaved my beard, and become a mendicant.

CONTINUATION OF THE STORY OF THE LADIES OF BAGHDAD

The mistress of the house then looked towards the Khaleefeh and Jaafar and Mesroor, and said to them, Acquaint me with your histories:—upon which Jaafar advanced towards her, and related to her the same story that he had told to the portress before they entered; and when she had heard it, she liberated them all. They accordingly departed, and when they had gone out into the street, the Khaleefeh inquired of the mendicants whither they were going. They answered that they knew not whither to go: whereupon he desired them to accompany his party; and then said to Jaafar, Take them home with thee, and bring them before me to-morrow, and we will see the result. Jaafar, therefore, did as he was commanded, and the Khaleefeh returned to his palace; but he was unable to sleep during the remainder of the night.

On the following morning he sat upon his throne, and when his courtiers had presented themselves before him, and departed, excepting Jaafar, he said to him, Bring before me the three ladies and the two hounds and the mendicants. So Jaafar arose, and brought them, and, placing the ladies behind the curtains, said to

them, We have forgiven you on account of your previous kindness to us, and because ye knew us not: and now I acquaint you that ye are in the presence of the fifth of the sons of Abbas, Haroon Er-Rasheed; therefore relate to him nothing but the truth. And when the ladies heard the words which Jaafar addressed to them on the part of the Khaleefeh, the eldest of them advanced, and thus related her story:—

THE STORY OF THE FIRST OF THE THREE LADIES OF BAGHDAD

O Prince of the Faithful, my story is wonderful; for these two hounds are my sisters, born to my father, but of another mother; and I am the youngest of the three. After the death of our father, who left us five thousand pieces of gold, these my two sisters married, and when they had resided some time with their husbands, each of the latter prepared a stock of merchandise, and received from his wife a thousand pieces of gold, and they all set forth on a journey together, leaving me here; but after they had been absent four years, my sisters' husbands lost all their property, and abandoned them in a strange land, and they returned to me in the garb of beggars. When I first saw them in this state, I knew them not; and, as soon as I recognised them, I exclaimed, How is it that ye are in this condition?—O our sister, they answered, thy inquiry now is of no use: the pen hath written what God hath decreed.—I sent them, therefore, to the bath, and having clad them in new apparel, said to them, O my sisters, Ye are my elders, and I am young; so ye shall be to me in the places of my father and mother. The inheritance which I shared with you God hath blessed; partake then of its increase, for my affairs are prosperous; and I and ye shall fare alike.—I treated them with the utmost kindness, and during a whole year they remained with me, and enriched themselves by the money that I had given them; but after this period they said to me, It will be more agreeable to us to marry again, for we can no longer abstain from doing so.—O my sisters, I replied, Ye have seen no happiness in marriage: a good husband in this age is rarely found, and ye have already had experience of the marriage-state. They, however, heeded not my words; but married against my consent: yet I gave them dowries from my own property, and continued to them my protection. They went to their husbands, and the latter, after they had resided with them a short time, defrauded them of all they possessed, and, setting forth on a journey, left them destitute: so again they returned to me, and, in a state of nudity, implored my forgiveness,

saying, Be not angry with us ; for though thou art younger than we thou hast more mature sense ; and we promise thee that we will never again mention the subject of marriage. I replied, Ye are welcome, O my sisters : for I have no one dearer to me than yourselves :—and I received them, and treated them with every kindness, and we remained happily together for the space of a year.

After this I resolved to fit out a vessel for a mercantile voyage ; accordingly I stocked a large ship with various goods and necessary provisions, and said to my sisters, Will ye rather stay at home during my voyage, or will ye go with me ?—to which they answered, We will accompany thee during the voyage, for we cannot endure to be separated from thee. I therefore took them with me, and we set sail ; but first I divided my property into two equal portions ; one of which I took with me, and the other I concealed, saying within myself, Perhaps some evil accident may happen to the ship, and our lives may be prolonged ; in which case, when we return we shall find that which will be of service to us.—We continued our voyage by day and night, till at length the vessel pursued a wrong course, and the captain knew not whither to steer. The ship had entered a different sea from that which we wished to cross, and for some time we knew it not ; but for ten days we had a pleasant wind, and after this, a city loomed before us in the distance. We asked the captain what was the name of this city ; and he answered, I know it not ; I have never seen it till this day, nor have I ever before in the course of my life navigated this sea ; but as we have come hither in safety, ye have nothing to do but to enter this city and land your goods, and, if ye find opportunity, sell or exchange there : if not, we will rest there two days, and take in fresh provisions. So we entered the port of the city, and the captain landed, and after a while returned to us, saying, Arise, and go up into the city, and wonder at that which God hath done unto His creatures, and pray to be preserved from His anger. And when we had entered the city, we found all its inhabitants converted into black stones. We were amazed at the sight, and as we walked through the market-streets, finding the merchandise and the gold and silver remaining in their original state, we rejoiced, and said, This must have been occasioned by some wonderful circumstance. We then separated in the streets, each of us attracted from his companions by the wealth and stuffs in the shops.

As for myself, I ascended to the citadel, which I found to be a building of admirable construction ; and, entering the King's palace, I found all the vessels of gold and silver remaining in their places, and the King himself seated in the midst of his

chamberlains and viceroys and wezeers, and clad in apparel of astonishing richness. Drawing nearer to him, I perceived that he was sitting upon a throne adorned with pearls and jewels, every one of the pearls shining like a star: his dress was embroidered with gold, and around him stood fifty memlooks, attired in silks of various descriptions, and having in their hands drawn swords. Stupefied at this spectacle, I proceeded and entered the saloon of the Hareem, upon the walls of which were hung silken curtains; and here I beheld the Queen, attired in a dress embroidered with fresh pearls, and having upon her head a diadem adorned with various jewels, and necklaces of different kinds on her neck. All her clothing and ornaments remained as they were at first, though she herself was converted into black stone. Here also I found an open door, and, entering it, I saw a flight of seven steps, by which I ascended to an apartment paved with marble, furnished with gold-embroidered carpets, and containing a sofa of alabaster, ornamented with pearls and jewels; but my eyes were first attracted by a gleam of light, and when I approached the spot whence it proceeded, I found a brilliant jewel, of the size of an ostrich's egg, placed upon a small stool, diffusing a light like that of a candle. The coverings of the sofa above-mentioned were of various kinds of silk, the richness of which would surprise every beholder; and I looked at them with wonder. In this apartment I likewise observed some lighted candles, and reflected that there must have been some person there to light them. I passed thence to another part of the palace, and continued to explore the different apartments, forgetting myself in the amazement of my mind at all these strange circumstances, and immersed in thoughts respecting what I beheld, until the commencement of night, when I would have departed; but could not find the door; so I returned to the place in which were the lighted candles, and there I laid myself upon the sofa, and, covering myself with a quilt, repeated some words of the Kur-an, and endeavoured to compose myself to sleep; but I could not. I continued restless: and at midnight I heard a recitation of the Kur-an, performed by a melodious and soft voice; upon which I arose, and, looking about, saw a closet with an open door, and I entered it, and found that it was an oratory: lighted lamps were suspended in it, and upon a prayer-carpet spread on the floor sat a young man of handsome aspect. Wondering that he had escaped the fate of the other inhabitants of the city, I saluted him; and he raised his eyes, and returned my salutation: and I then said to him, I conjure thee by the truth of that which thou art reading in the Book of God, that thou answer the question which I am about to ask thee:—



*I perceived that he was sitting upon a throne adorned with
pearls and jewels.*

[To face p. 80.]

whereupon he smiled, and replied, Do thou first acquaint me with the cause of thine entrance into this place, and then I will answer thy question : so I told him my story, and inquired of him the history of this city. Wait a little, said he ;—and he closed the Kur-an, and, having put it in a bag of satin, seated me by his side. As I now beheld him, his countenance appeared like the full moon, and his whole person exhibited such perfect elegance and loveliness, that a single glance at him drew from me a thousand sighs, and kindled a fire in my heart. I repeated my request that he would give me an account of the city ; and replying, I hear and obey, he thus addressed me.

Know that this city belonged to my father and his family and subjects ; and he is the King whom thou hast seen converted into stone ; and the Queen whom thou hast seen is my mother. They were all Magians, worshipping fire in the place of the Almighty King ; and they swore by the fire and the light, and the shade and the heat, and the revolving orb. My father had no son, till, in his declining years, he was blest with me, whom he reared until I attained to manhood. But, happily for me, there was, in our family, an old woman, far advanced in age, who was a Muslimeh, believing in God and his apostle in her heart, though she conformed with my family in outward observances ; and my father confided in her, on account of the faithfulness and modesty that he had observed in her character, and showed her great favour, firmly believing that she held the same faith as himself ; therefore, when I had passed my infancy, he committed me to her care, saying, Take him and rear him, and instruct him in the ordinances of our faith, and educate him and serve him in the best manner. The old woman accordingly received me, but took care to instruct me in the faith of El-Islam, teaching me the laws of purification, and the divine ordinances of ablution, together with the forms of prayer ; after which she made me commit to memory the whole of the Kur-an. She then charged me to keep my faith a secret from my father, lest he should kill me ; and I did so ; and a few days after, the old woman died. The inhabitants of the city had now increased in their impiety and arrogance, and in their dereliction of the truth ; and while they were in this state, they heard a crier proclaim with a voice like thunder, so as to be audible to both the near and distant, O inhabitants of this city, abstain from the worship of fire, and worship the Almighty King !—The people were struck with consternation, and flocking to my father, the King of the city, said to him, What is this alarming voice which hath astounded us by its terrible sound ?—but he answered them, Let not the voice terrify you, nor let it turn you from your faith ;—and their hearts

inclined to his words ; so they persevered in the worship of fire, and remained obstinate in their impiety during another year, until the return of the period at which they had heard the voice the first time. It was then heard a second time ; and again, in the next year, they heard it a third time ; but still they persisted in their evil ways, until, drawing down upon themselves the abhorrence and indignation of Heaven, one morning, shortly after daybreak, they were converted into black stones, together with their beasts and all their cattle. Not one of the inhabitants of the city escaped, excepting me ; and from the day on which this catastrophe happened I have continued occupied as thou seest, in prayer, and fasting, and reading the Kur-an : but I have become weary of this solitary state, having no one to cheer me with his company.

On hearing these words, I said to him, Wilt thou go with me to the city of Baghdad, and visit its learned men and lawyers, and increase thy knowledge ? If so, I will be thy handmaid, though I am the mistress of my family, and have authority over a household of men. I have here a ship laden with merchandise, and destiny hath driven us to this city, in order that we might become acquainted with these events : our meeting was predestined.—In this manner I continued to persuade him until he gave his consent. I retired to my couch, almost unconscious of my state through excessive joy ; and in the morning we arose, and entering the treasuries, took away a quantity of the lighter and most valuable of the articles that they contained, and descended from the citadel into the city, where we met the slaves and the captain, who were searching for me. They were rejoiced at seeing me, and, to their questions respecting my absence, I replied by informing them of all that I had seen, and related to them the history of the young man, and the cause of the transmutation of the people of the city, and of all that had befallen them, which filled them with wonder. But when my two sisters saw me with the young man, they envied me on his account, and malevolently plotted against me.

We embarked again, and I experienced the utmost happiness, chiefly owing to the company of the young man ; and after we had waited a while till the wind was favourable, we spread our sails, and departed. My sisters sat with me and the young man, and, in their conversation with me, said, O our sister, what dost thou propose to do with this handsome youth ? I answered, I desire to take him as my husband :—and, turning to him, and approaching him, I said, O my master, I wish to make a proposal to thee, and do not thou oppose it. He replied, I hear and obey :—and I then looked towards my sisters, and said to them, This

young man is all that I desire, and all the wealth that is here is yours.—Excellent, they replied, is thy determination :—yet still they designed evil against me.—We continued our voyage with a favourable wind, and, quitting the sea of peril, entered the sea of security, across which we proceeded for some days, until we drew near to the city of El-Basrah, the buildings of which loomed before us at the approach of evening; but as soon as we had fallen asleep, my sisters took us up in our beds, both myself and the young man, and threw us into the sea. The youth, being unable to swim, was drowned: God recorded him among the company of the martyrs; while I was registered among those whose life was yet to be preserved; and accordingly, as soon as I awoke and found myself in the sea, the providence of God supplied me with a piece of timber, upon which I placed myself, and the waves cast me upon the shore of an island.

During the remainder of the night I walked along this island, and in the morning I saw a neck of land, bearing the marks of a man's feet, and uniting with the mainland. The sun having now risen, I dried my clothes in its rays, and proceeded along the path that I had discovered until I drew near to the shore upon which stands the city, when I beheld a snake approaching me, and followed by a serpent which was endeavouring to destroy it: the tongue of the snake was hanging from its mouth in consequence of excessive fatigue, and it excited my compassion; so I took up a stone, and threw it at the head of the serpent, which instantly died: the snake then extended a pair of wings, and soared aloft into the sky, leaving me in wonder at the sight. At the time of this occurrence I had become so fatigued, that I now laid myself down and slept; but I woke after a little while, and found a damsel seated at my feet, and gently rubbing them with her hands; upon which I immediately sat up, feeling ashamed that she should perform this service for me, and said to her, Who art thou, and what dost thou want?—How soon hast thou forgotten me! she exclaimed: I am she to whom thou hast just done a kindness, killing my enemy: I am the snake whom thou savedst from the serpent; for I am a Jinneeyeh, and the serpent was a Jinnee at enmity with me; and none but thou delivered me from him: therefore, as soon as thou didst this, I flew to the ship from which thy sisters cast thee, and transported all that it contained to thy house: I then sunk it; but as to thy sisters, I transformed them by enchantment into two black hounds; for I knew all that they had done to thee: the young man, however, is drowned.—Having thus said, she took me up, and placed me with the two black hounds on the roof of my house: and I found all the treasures that the ship had contained collected in the

midst of my house : nothing was lost. She then said to me, I swear by that which was engraved upon the seal of Suleyman, that, if thou do not inflict three hundred lashes upon each of these hounds every day, I will come and transform thee in the like manner :—so I replied, I hear and obey :—and have continued ever since to inflict upon them these stripes, though pitying them while I do so.

The Khaleefeh heard this story with astonishment, and then said to the second lady, And what occasioned the stripes of which thou bearest the marks ? She answered as follows :—

THE STORY OF THE SECOND OF THE THREE LADIES OF BAGHDAD

O Prince of the Faithful, my father, at his death, left considerable property ; and soon after that event I married to one of the wealthiest men of the age, who, when I had lived with him a year, died, and I inherited from him eighty thousand pieces of gold, the portion that fell to me according to the law ; with part of which I made for myself ten suits of clothing, each of the value of a thousand pieces of gold. And as I was sitting one day, there entered my apartment an old woman, disgustingly ugly, who saluted me, and said, I have an orphan daughter whose marriage I am to celebrate this night, and I would have thee obtain a reward and recompense in heaven by thy being present at her nuptial fête ; for she is broken-hearted, having none to befriend her but God, whose name be exalted. She then wept, and kissed my feet ; and, being moved with pity and compassion, I assented, upon which she desired me to prepare myself, telling me that she would come at the hour of nightfall and take me ; and so saying, she kissed my hand and departed.

I arose immediately, and attired myself, and when I had completed my preparations, the old woman returned, saying, O my mistress, the ladies of the city have arrived, and I have informed them of thy coming, and they are waiting with joy to receive thee :—so I put on my outer garments, and, taking my female slaves with me, proceeded until we arrived at a street in which a soft wind was delightfully playing, where we saw a gateway over-arched with a marble vault, admirably constructed, forming the entrance to a palace which rose from the earth to the clouds. On our arrival here, the old woman knocked at the door, and, when it was opened, we entered a carpeted passage, illuminated by lamps and candles, and decorated with jewels and precious metals. Through this passage we passed into

a saloon of unequalled magnificence, furnished with mattresses covered with silk, lighted by hanging lamps and by candles, and having, at its upper end, a couch of alabaster, decorated with pearls and jewels, and canopied by curtains of satin, from which there came forth a lady beautiful as the moon, who exclaimed to me, Most welcome art thou, O my sister: thou delightest me by thy company, and refreshest my heart. She then sat down again, and said to me, O my sister, I have a brother who hath seen thee at a fête: he is a young man, more handsome than myself, and, his heart being violently inflamed with thy love, he hath bribed this old woman to go to thee, and to employ this artifice in order to obtain for me an interview with thee. He desireth to marry thee according to the ordinance of God and his apostle, and in that which is lawful there is no disgrace.—When I heard these words, and saw myself thus confined in the house so that I could not escape, I replied, I hear and obey:—and the lady, rejoicing at my consent, clapped her hands, and opened a door, upon which there came out from it a young man so surpassingly handsome, that my heart immediately inclined to him. No sooner had he sat down than the Kadee and four witnesses entered, and saluted us, and proceeded to perform the ceremony of the marriage-contract between me and the young man; which having done, they departed; and when they had retired, the young man looked towards me, and said, May our life be blessed. He then informed me that he desired to impose a covenant upon me, and, bringing a copy of the Kur-an, said, Swear that thou wilt not indulge a preference, nor at all incline, to any man but me:—and when I had sworn to this effect, he rejoiced exceedingly, and embraced me; and the love of him took entire possession of my heart.

We lived together in the utmost happiness for the space of a month, after which I begged that he would allow me to go to the bazaar, in order to purchase some stuff for dress, and, having obtained his permission, went thither in company with the old woman, and seated myself at the shop of a young merchant with whom she was acquainted, and whose father, as she informed me, had died, and left him great wealth. She desired him to show me his most costly stuffs; and while he was occupied in doing so, she began to utter various flattering expressions in praise of him; but I said to her, We have no concern with the praises that thou bestowest upon him; we desire only to make our purchase, and to return home. Meanwhile he produced to us what we wanted, and we handed him the money: he refused, however, to take it, saying, It is an offering of hospitality to you for your visit this day:—whereupon I said to the old woman, If he will not take

the money return to him his stuff. But he would not receive it again, and exclaimed, By Allah, I will take nothing from you : all this is a present from me for a single kiss, which I shall value more than the entire contents of my shop.—What will a kiss profit thee ? asked the old woman. Then turning to me, she said, O my daughter, thou hast heard what the youth hath said : no harm will befall thee if he give thee a kiss, and thou shalt take what thou wantest.—Dost thou not know, said I, that I have taken an oath ? She answered, Let him kiss thee then without thy speaking, and so it will be of no consequence to thee, and thou shalt take back thy money. Thus she continued to palliate the matter until I put my head (as it were) into the bag, and consented : so I covered my eyes, and held the edge of my veil in such a manner as to prevent the passengers from seeing me, whereupon he put his mouth to my cheek beneath the veil, but instead of merely kissing me, he lacerated my cheek by a violent bite. I fell into a swoon from the pain, and the old woman laid me on her lap till I recovered, when I found the shop closed, and the old woman uttering expressions of grief, and saying, What God hath averted would have been a greater calamity ; let us return home, and do thou feign to be ill, and I will come to thee and apply a remedy that shall cure the wound, and thou wilt quickly be restored.

After remaining there some time longer, I arose, and, in a state of great uneasiness and fear, returned to the house, and professed myself unwell ; upon which my husband came in to me, and said, What hath befallen thee, O my mistress, during this excursion ? I answered, I am not well.—And what is this wound, said he, that is upon thy cheek, and in the soft part ? I answered, When I asked thy permission, and went out to-day to purchase some stuff for dress, a camel loaded with firewood drove against me in the crowd, and tore my veil, and wounded my cheek, as thou seest, for the streets of this city are narrow.—To-morrow, then, he exclaimed, I will go to the governor, and make a complaint to him, and he shall hang every seller of firewood in the city.—By Allah, said I, burden not thyself by an injury to any one ; for the truth is, that I was riding upon an ass, which took fright with me, and I fell upon the ground, and a stick lacerated my cheek.—If it be so, then, he replied, I will go to-morrow to Jaafar El-Barmekkee, and relate the matter to him, and he shall kill every ass-driver in this city.—Wilt thou, said I, kill all those men on my account, when this which befell me was decreed by God ?—Undoubtedly, he answered, and, so saying, he seized me violently, and then sprang up, and uttered a loud cry, upon which the door opened, and there came forth from it seven black slaves, who dragged me from my bed,

and threw me down in the middle of the apartment; whereupon he ordered one of them to hold me by my shoulders and to sit upon my head; and another, to sit upon my knees and to hold my feet. A third then came, with a sword in his hand, and said, O my lord, shall I strike her with the sword, and cleave her in twain, that each of these may take a half and throw it into the Tigris for the fish to devour? For such is the punishment of her who is unfaithful to her oath and to the laws of love.—My husband answered, Strike her, O Saad:—and the slave, with the drawn sword in his hand, said, Repeat the profession of the faith, and reflect what thou wouldst have to be done, that thou mayest give thy testamentary directions, for this is the end of thy life.

But I continued to weep, and to endeavour to excite my husband's compassion, saying within myself, I will humble me before him, and address him with soft words, that he may at least refrain from killing me, though he take all that I possess;—but he cried out to the slave, Cleave her in twain, for she is no longer of any value to us.—So the slave approached me, and I now felt assured of my death, and committed myself to God; but suddenly the old woman came and threw herself at my husband's feet, and, kissing them, exclaimed, O my son, by the care with which I nursed thee, I conjure thee to pardon this damsel, for she hath committed no offence that deserveth such a punishment: thou art young, and I fear the effect of the imprecations that she may utter against thee:—and after she had thus addressed him, she wept, and continued to importune him, until, at length, he said, I pardon her, but must cause her to bear upon her person such marks of her offence as shall last for the remainder of her life. So saying, he commanded the slaves to strip off my vest, and, taking a stick cut from a quince-tree, he beat me upon my back and my sides until I became insensible from the violence of the blows, and despaired of my life. He then ordered the slaves to take me away as soon as it was night, accompanied by the old woman, and to throw me into my house in which I formerly resided. They accordingly executed their lord's command, and when they had deposited me in my house, I applied myself to the healing of my wounds; but, after I had cured myself, my sides still bore the appearance of having been beaten with mikra'ahs. I continued to apply remedies for four months before I was restored, and then repaired to view the house in which this event had happened; but I found it reduced to ruin, and the whole street pulled down; the site of the house I found occupied by mounds of rubbish, and I knew not the cause.

Under these circumstances, I went to reside with this my sister, who is of the same father as myself, and I found with her these

two hounds. Having saluted her, I informed her of all that had befallen me; to which she replied, Who is secure from the afflictions of fortune? Praise be to God who terminated the affair with safety to thy life!—She then related to me her own story, and that of her sisters, and I remained with her, and neither of us ever mentioned the subject of marriage. Afterwards we were joined by this our other sister, the cateress, who every day goes out to purchase for us whatever we happen to want.

CONCLUSION OF THE STORY OF THE LADIES OF BAGHDAD

The Khaleefeh was astonished at this story, and ordered it to be recorded in a book, as an authentic history, and deposited the book in his library. He then said to the first lady, Knowest thou where the Jinneeyeh who enchanted thy sister is to be found? She answered, O Prince of the Faithful, she gave me a lock of her hair, and said, When thou desirest my presence, burn a few of these hairs, and I will be with thee quickly, though I should be beyond Mount Kaf.—Bring then the hair, said the Khaleefeh. The lady, therefore, produced it; and the Khaleefeh, taking it, burned a portion of it, and, when the odour had diffused itself, the palace shook, and they heard a sound of thunder, and lo, the Jinneeyeh appeared before them. She was a Muslimeh, and therefore greeted the Khaleefeh by saying, Peace be on thee, O Khaleefeh of God!—to which he replied, On you be peace, and the mercy of God, and His blessings!—She then said, Know that this lady hath conferred on me a benefit for which I am unable to requite her; for she rescued me from death by killing my enemy; and I, having seen what her sisters had done to her, determined to take vengeance upon them; therefore I transformed them by enchantment into two hounds; and, indeed, I had wished rather to kill them, fearing lest they should trouble her; but now, if thou desire their restoration, O Prince of the Faithful, I will restore them, as a favour to thee and to her; for I am one of the true believers.—Do so, said the Khaleefeh; and then we will enter upon the consideration of the affair of the lady who hath been beaten, and examine her case, and if her veracity be established, I will take vengeance for her upon him who hath oppressed her. The Jinneeyeh replied, O Prince of the Faithful, I will guide thee to the discovery of him who acted thus to this lady, and oppressed her, and took her property; he is thy nearest relation. She then took a cup of water, and having pronounced a spell over it, sprinkled the faces of the two hounds, saying, Be restored to your original human forms!—whereupon they became again two young ladies.—

Extolled be the perfection of their Creator! Having done this, the Jinneeyeh said, O Prince of the Faithful, he who beat the lady is thy son El-Emeen, who had heard of her beauty and loveliness:—and she proceeded to relate what had happened. The Khaleefeh was astonished, and exclaimed, Praise be to God for the restoration of these two hounds which hath been effected through my means!—and immediately he summoned before him his son El-Emeen, and inquired of him the history of the lady; and he related to him the truth. He then sent for Kadees and witnesses, and the first lady and her two sisters who had been transformed into hounds he married to the three mendicants, who had related that they were the sons of Kings; and these he made chamberlains of his court, appointing them all they required, and allotting them apartments in the palace of Baghdad. The lady who had been beaten he restored to his son El-Emeen, giving her a large property, and ordering that the house should be rebuilt in a more handsome style. Lastly, the lady-cateress he took as his own wife; he admitted her at once to his own apartment, and, on the following day, he appointed her a separate lodging for herself, with female slaves to wait upon her: he also allotted to her a regular income; and afterwards built for her a palace.

THE STORY OF THE THREE APPLES

One night, after the adventure above described, the Khaleefeh Haroon Er-Rasheed said to Jaafar, his Wezeer, We will go down to-night into the city, and inquire respecting the affairs of those who are at present in authority, and him against whom any one shall complain we will displace. Jaafar replied, I hear and obey:—and when the Khaleefeh had gone forth with him and Mesroor, and they had passed through several of the market-streets, they proceeded along a lane, and saw there an old man, with a net and basket upon his head, and a staff in his hand, walking at his leisure, and reciting verses.

The Khaleefeh, when he heard his recitation, said to Jaafar, Observe this poor man, and consider his verses; for they indicate his necessity. Then approaching the man, he said to him, O sheykh, what is thine occupation?—O my master, answered the old man, I am a fisherman, and have a family to maintain, and I went forth from my house at noon, and have remained until now, but God hath allotted me nothing wherewith to obtain food for my household; therefore I have hated myself and wished for death.—Wilt thou, said the Khaleefeh, return with us to the river, and station thyself on the bank of the Tigris, and cast thy

net for my luck? If thou wilt do so I will purchase of thee whatever cometh up for a hundred pieces of gold.—The fisherman rejoiced when he heard these words, and said, On my head be your commands: I will return with you.—So he went again to the river, and cast his net, and, having waited till it sank, drew the cords, and dragged back the net, and there came up in it a chest, locked and heavy. When the Khaleefeh saw it, he felt its weight, and found it to be heavy; and he gave a hundred pieces of gold to the fisherman, who went away, while Mesroor, assisted by Jaafar, took up the chest, and conveyed it, in company with the Khaleefeh, to the palace, where they lighted the candles, and placed the chest before the Khaleefeh. Jaafar and Mesroor then broke it open, and they found in it a basket of palm-leaves sewed up with red worsted; and they cut the threads, and saw within it a piece of carpet, and lifting up this they found beneath it an izar, and when they had taken up the izar they discovered under it a damsel like molten silver, killed, and cut in pieces.

When the Khaleefeh beheld this, tears ran down his cheeks, and, looking towards Jaafar, he exclaimed, O dog of Wezeers, shall people be murdered in my time, and be thrown into the river, and become burdens upon my responsibility? By Allah, I must retaliate for this damsel upon him who killed her, and put him to death!—Then said he to Jaafar, By the truth of my descent from the Khaleefehs of the sons of El-Abbas, if thou do not bring to me him who killed this woman, that I may avenge her upon him, I will crucify thee at the gate of my palace, together with forty of thy kinsmen! And the Khaleefeh was enraged. Grant me, said Jaafar, a delay of three days.—I grant thee the delay, replied the Khaleefeh. Jaafar then went forth from his presence, and took his route through the city, sorrowful, and saying within himself, How shall I discover him who killed this damsel, that I may take him before the Khaleefeh? And if I take to him any other person, he will become a weight upon my conscience. I know not what to do.—For three days he remained in his house, and on the fourth day the Khaleefeh sent to summons him, and, when he had presented himself before him, said to him, Where is the murderer of the damsel?—O Prince of the Faithful, answered Jaafar, am I acquainted with things hidden from the senses, that I should know who is her murderer? The Khaleefeh, incensed at this answer, gave orders to crucify him at the gate of his palace, and commanded a crier to proclaim through the streets of Baghdad, Whosoever desireth to amuse himself by seeing the crucifixion of Jaafar El-Barmekee, the Wezeer of the Khaleefeh, and the cruci-

fixion of his kinsmen, at the gate of the Khaleefeh's palace, let him come forth and amuse himself.—So the people came forth from every quarter to see the crucifixion of Jaafar and his kinsmen; and they knew not the cause of this. The Khaleefeh then gave orders to set up the crosses; and they did so, and placed the Wezeer and his kinsmen beneath, to crucify them, and were awaiting the Khaleefeh's permission, while the people wept for Jaafar and his relatives.

But while they were thus waiting, a handsome and neatly-dressed young man came forward quickly through the crowd, and, approaching the Wezeer, said to him, Safety to thee from this predicament, O chief of emeers, and refuge of the poor! It was I who killed the woman whom ye found in the chest: kill me therefore for her, and retaliate her death upon me.—When Jaafar heard these words, he rejoiced for his own deliverance, and grieved for the young man: but while he was speaking to him, lo, an old sheykh pressed hastily through the crowd to him and the young man, and, having saluted them, said, O Wezeer, believe not the words of this young man, for no one killed the damsel but myself; therefore retaliate her death upon me. The young man, however, said, O Wezeer, this is an old man, imbecile through age; he knoweth not what he saith: it was I who killed her; avenge her therefore upon me.—O my son, said the sheykh, thou art young, and wilt find pleasure in the world; and I am old, and satiated with the world: I will be a ransom for thee and for the Wezeer and his kinsmen; and no one killed the damsel but myself: by Allah, therefore, hasten to retaliate upon me.

On witnessing this scene, the Wezeer was astonished; and he took the young man and the sheykh to the Khaleefeh, and said, O Prince of the Faithful, the murderer of the damsel hath come.—Where is he? said the Khaleefeh. This young man, answered Jaafar, saith, I am the murderer;—and this sheykh accuseth him of falsehood, and saith, Nay, but *I* am the murderer. The Khaleefeh, looking towards the sheykh and the young man, said, Which of you killed this damsel? The young man answered, No one killed her but myself:—and the sheykh said also, No one killed her but myself. The Khaleefeh therefore said to Jaafar, Take them both and crucify them.—If the murderer be one, replied Jaafar, to kill the other would be unjust. The young man then said, By Him who raised the heavens and spread out the earth, it was I who killed the damsel:—and he gave an account of the manner of his killing her, and described what the Khaleefeh had found. The Khaleefeh therefore was convinced that the young man was

he who had killed the damsel; and he was astonished, and said, What was the cause of thy killing this damsel unjustly, and of confessing the murder without being beaten, and thy saying, Retaliate her death upon me? The young man answered as follows:

Know, O Prince of the Faithful, that this damsel was my wife, and the daughter of my uncle: this sheykh was her father, and is my uncle. I married her when she was young, and God blessed me with three male children by her; and she loved me and served me, and I saw in her no evil. At the commencement of this month she was attacked by a severe illness, and I brought to her the physicians, who attended her until her health returned to her; and I desired them to send her to the bath; but she said to me, I want something before I enter the bath, for I have a longing for it.—What is it? said I. She answered, I have a longing for an apple, to smell it, and take a bite from it. So I went out immediately into the city, and searched for the apple, and would have bought it had its price been a piece of gold: but I could not find one. I passed the next night full of thought, and when the morning came I quitted my house again and went about to all the gardens, one after another; yet I found none in them. There met me, however, an old gardener, of whom I inquired for the apple, and he said to me, O my son, this is a rare thing, and not to be found here, nor anywhere excepting in the garden of the Prince of the Faithful at El-Basrah, and preserved there for the Khaleefeh. I returned therefore to my wife, and my love for her so constrained me that I prepared myself and journeyed fifteen days, by night and day, in going and returning, and brought her three apples, which I purchased of the gardener at El-Basrah for three pieces of gold; and going in, I handed them to her; but she was not pleased by them, and left them by her side. She was then suffering from a violent fever, and she continued ill during a period of ten days.

After this she recovered her health, and I went out and repaired to my shop, and sat there to sell and buy; and while I was thus occupied, at midday there passed by me a black slave, having in his hand an apple, with which he was playing: so I said to him, Whence didst thou get this apple, for I would procure one like it?—Upon which he laughed, and answered, I got it from my sweetheart: I had been absent, and came and found her ill, and she had three apples; and she said to me, My unsuspecting husband journeyed to El-Basrah for them, and bought them for three pieces of gold:—and I took this apple from her.—When I heard the words of the slave, O Prince of the Faithful, the world became black before my face, and I shut up

my shop, and returned to my house, deprived of my reason by excessive rage. I found not the third apple, and said to her, Where is the apple? She answered, I know not whither it is gone. I was convinced thus that the slave had spoken the truth, and I arose, and took a knife, and throwing myself upon her bosom, plunged the knife into her: I then cut off her head and limbs, and put them in the basket in haste, and covered them with the izar, over which I laid a piece of carpet; then I put the basket in the chest, and, having locked this, conveyed it on my own mule, and threw it with my own hands in the Tigris.

And now, continued the young man, I conjure thee by Allah, O Prince of the Faithful, to hasten my death in retaliation of her murder, as I dread, otherwise, her appeal for vengeance upon me on the day of resurrection: for when I had thrown her into the Tigris without the knowledge of anybody, I returned to my house, and found my eldest boy crying, though he knew not what I had done to his mother: so I said to him, What maketh thee cry?—and he answered, I took one of the apples that my mother had, and went down with it into the street to play with my brothers, and a tall black slave snatched it from me, and said to me, Whence came this to thee? I answered him, My father made a journey for it, and brought it from El-Basrah, for the sake of my mother; for she is sick: he bought three apples for three pieces of gold:—but he took it from me and beat me, and went away with it; and I am afraid that my mother may beat me on account of the apple.—When I heard my son's story, I discovered that the slave had forged a lie against the daughter of my uncle, and found that she had been killed unjustly; and as I was weeping bitterly for what I had done, this sheykh, my uncle and her father, came to me, and I informed him of the event; and he seated himself by me, and wept. We wept until midnight, and continued our mourning for her five days, ceasing not to the present day to bewail her death. By the honour of thine ancestors, therefore, hasten my death, to retaliate her murder upon me.

The Khaleefeh wondered at the young man's story, and said, By Allah, I will not put to death any but the wicked slave; for the young man is excusable. Then looking towards Jaafar, he said to him, Bring before me this wicked slave who hath been the cause of the catastrophe; or, if thou bring him not, thou shalt be put to death in his stead. So the Wezeer departed weeping, and saying, Whence shall I bring him? Not every time that the jar is struck doth it escape being broken! I have no stratagem to employ in this affair: but He who delivered me in the first

case may deliver me in the second. By Allah, I will not go out from my house for three days; and the Truth, whose perfection be extolled, will do what He willeth!—So he remained in his house three days, and on the fourth day he caused the Kadee to be brought, and made his testamentary arrangements; and as he was bidding farewell to his children, and weeping, lo, the messenger of the Khaleefeh came and said to him, The Prince of the Faithful is in a most violent rage, and hath sent me to thee; and he hath sworn that this day shall not pass until thou art put to death if thou do not bring him the slave.

On hearing this, Jaafar wept, and his children wept with him; and when he had bidden them all farewell, excepting his youngest daughter, he approached her for the same purpose. He loved her more than all his other children; and he pressed her to his bosom, and wept at the thought of his separation from her; but, in doing this, he felt something round in her pocket, and said to her, What is in thy pocket? She answered, O my father, it is an apple; our slave Reyhan brought it, and I have had it four days: he would not give it me until he had received from me two pieces of gold.—At this mention of the slave and the apple, Jaafar rejoiced, and exclaimed, O ready Dispeller of trouble!—and immediately he ordered that the slave should be brought before him. He was therefore brought in, and he said to him, Whence came this apple?—O my master, he answered, I went out five days ago, and, entering one of the bye-streets of the city, I saw some children playing, and one of them had this apple; and I snatched it from him, and beat him; and he cried, and said, That belongs to my mother, and she is sick: she wanted my father to bring her an apple, and he made a journey to El-Basrah, and brought back for her three apples which he bought for three pieces of gold; and I took this to play with it:—then he cried again; but, paying no regard to him, I took it away and brought it hither: and my little mistress bought it of me for two pieces of gold.—When he heard this story, Jaafar was filled with wonder at discovering that this distressing event, and the murder of the damsel, had been occasioned by his slave; and he took the slave and went with him to the Khaleefeh, who ordered that the story should be committed to writing, and published.

THE STORY OF THE HUMPBACK

There was, in ancient times, in the city of El-Basrah, a tailor who enjoyed an ample income, and was fond of sport and merri-ment. He was in the habit of going out occasionally with his wife, that they might amuse themselves with strange and di-

verting scenes; and one day they went forth in the afternoon, and, returning home in the evening, met a humpbacked man, whose aspect was such as to excite laughter in the angry, and to dispel anxiety and grief: so they approached him to enjoy the pleasure of gazing at him, and invited him to return with them to their house, and to join with them in a carousal that night.

He assented to their proposal; and after he had gone with them to the house, the tailor went out to the market; night having then approached. He bought some fried fish, and bread and limes and sweetmeat, and, returning with them, placed the fish before the humpback; and they sat down to eat; and the tailor's wife took a large piece of fish, and crammed the humpback with it, and closing his mouth with her hand, said, By Allah, thou shalt not swallow it but by gulping it at once, and I will not give thee time to chew it. He therefore swallowed it; but it contained a large and sharp bone, which stuck across in his throat, his destiny having so determined, and he expired. The tailor exclaimed, There is no strength nor power but in God, the High, the Great! Alas, that this poor creature should not have died but in this manner by our hands!—Wherefore this idling? exclaimed the woman.—And what can I do? asked her husband.—Arise, she answered, and take him in thy bosom, and cover him with a silk napkin: I will go out first, and do thou follow me, this very night, and say, This is my son, and this is his mother; and we are going to convey him to the physician, that he may give him some medicine.

No sooner had the tailor heard these words than he arose, and took the humpback in his bosom. His wife, accompanying him, exclaimed, O my child! may Allah preserve thee! Where is the part in which thou feelest pain; and where hath this small-pox attacked thee?—So every one who saw them said, They are conveying a child smitten with the small-pox. Thus they proceeded, inquiring, as they went, for the abode of the physician; and the people directed them to the house of a physician who was a Jew; and they knocked at the door, and there came down to them a black slave-girl, who opened the door, and beheld a man carrying (as she imagined) a child, and attended by its mother; and she said, What is your business?—We have a child here, answered the tailor's wife, and we want the physician to see him: take, then, this quarter of a piece of gold, and give it to thy master, and let him come down and see my son; for he is ill. The girl, therefore, went up, and the tailor's wife, entering the vestibule, said to her husband, Leave the humpback here, and let us take ourselves away. And the tailor, accordingly, set him up against the wall, and went out with his wife.

The slave-girl, meanwhile, went into the Jew, and said to him, Below, in the house, is a sick person, with a woman and a man : and they have given me a quarter of a piece of gold for thee, that thou mayest prescribe for them what may suit his case. And when the Jew saw the quarter of a piece of gold, he rejoiced, and arising in haste, went down in the dark ; and in doing so, his foot struck against the lifeless humpback. O Ezra ! he exclaimed—O heavens and the ten commandments ! O Aaron, and Joshua son of Nun ! It seemeth that I have stumbled against this sick person, and he hath fallen down the stairs and died ! And how shall I go forth with one killed from my house ? O Ezra's ass !—He then raised him, and took him up from the court of the house to his wife, and acquainted her with the accident.—And why sittest thou here idle ? said she ; for if thou remain thus until daybreak our lives will be lost : let me and thee, then, take him up to the terrace, and throw him into the house of our neighbour the Muslim ! for he is the steward of the Sultan's kitchen, and often do the cats come to his house, and eat of the food which they find there ; as do the mice too : and if he remain there for a night, the dogs will come down to him from the terraces and eat him up entirely. So the Jew and his wife went up, carrying the humpback, and let him down by his hands and his feet to the pavement ; placing him against the wall ; which having done, they descended.

Not long had the humpback been thus deposited, when the steward returned to his house, and opened the door, and, going up with a lighted candle in his hand, found a son of Adam standing in the corner next the kitchen ; upon which he exclaimed, What is this ? By Allah, the thief that hath stolen our goods is none other than a son of Adam, who taketh what he findeth of flesh or grease, even though I keep it concealed from the cats and the dogs ; and if I killed all the cats and the dogs of the quarter it would be of no use ; for he cometh down from the terraces !—And so saying, he took up a great mallet, and struck him with it, and then, drawing close to him, gave him a second blow with it upon the chest, when the humpback fell down, and he found that he was dead ; whereupon he grieved, and said, There is no strength nor power but in God ! And he feared for himself, and exclaimed, Curse upon the grease and the flesh, and upon this night, in which the destiny of this man hath been accomplished by my hand ! Then, looking upon him, and perceiving that he was a humpback, he said, Is it not enough that thou art humpbacked, but must thou also be a robber, and steal the flesh and the grease ? O Protector, cover me with thy gracious shelter !—And he lifted him upon his shoulders, and

descended, and went forth from his house, towards the close of the night, and stopped not until he had conveyed him to the commencement of the market-street, where he placed him upon his feet by the side of a shop at the entrance of a lane, and there left him and retired.

Soon after, there came a Christian, the Sultan's broker, who, in a state of intoxication, had come forth to visit the bath; and he advanced, staggering, until he drew near to the humpback, when he turned his eyes, and beheld one standing by him. Now some persons had snatched off his turban early in the night, and when he saw the humpback standing there, he concluded that he intended to do the same; so he clenched his fist, and struck him on the neck. Down fell the humpback upon the ground, and the Christian called out to the watchman of the market, while still in the excess of his intoxication he continued beating the humpback and attempting to throttle him. As he was thus employed, the watchman came, and, finding the Christian kneeling upon the Muslim and beating him, said, Arise, and quit him! He arose, therefore, and the watchman, approaching the humpback, saw that he was dead, and exclaimed, How is it that the Christian dareth to kill the Muslim? Then seizing the Christian, he bound his hands behind him, and took him to the house of the Walee; the Christian saying within himself, O heavens! O Virgin! how have I killed this man? And how quickly did he die from a blow of the hand!—Intoxication had departed, and reflection had come.

The humpback and the Christian passed the remainder of the night in the house of the Walee, and the Walee ordered the executioner to proclaim the Christian's crime, and set up a gallows, and stationed him beneath it. The executioner then came, and threw the rope round his neck, and was about to hang him, when the Sultan's steward pushed through the crowd, seeing the Christian standing beneath the gallows, and the people made way for him, and he said to the executioner, Do it not; for it was I who killed him.—Wherefore didst thou kill him? said the Walee. He answered, I went into my house last night, and saw that he had descended from the terrace and stolen my goods; so I struck him with a mallet upon his chest, and he died, and I carried him out, and conveyed him to the market-street, where I set him up in such a place, at the entrance of such a lane. Is it not enough for me to have killed a Muslim, that a Christian should be killed on my account? Hang, then, none but me.—The Walee, therefore, when he heard these words, liberated the Christian broker, and said to the executioner, Hang this man, on the ground of his confession. And he took off the

rope from the neck of the Christian, and put it round the neck of the steward, and, having stationed him beneath the gallows, was about to hang him, when the Jewish physician pushed through the crowd, and called out to the executioner, saying to him, Do it not; for none killed him but I; and the case was this: he came to my house to be cured of a disease, and as I descended to him I struck against him with my foot, and he died: kill not the steward, therefore; but kill me. So the Walee gave orders to hang the Jewish physician; and the executioner took off the rope from the steward's neck, and put it round the neck of the Jew. But, lo, the tailor came, and, forcing his way among the people, said to the executioner, Do it not; for none killed him but I; and it happened thus: I was out amusing myself during the day, and as I was returning at the commencement of the night, I met this humpback in a state of intoxication, with a tambourine, and singing merrily; and I stopped to divert myself by looking at him, and took him to my house. I then bought some fish, and we sat down to eat, and my wife took a piece of fish and a morsel of bread, and crammed them into his mouth, and he was choked, and instantly died. Then I and my wife took him to the house of the Jew, and the girl came down and opened the door, and while she went up to her master, I set up the humpback by the stairs, and went away with my wife: so, when the Jew came down and stumbled against him, he thought that he had killed him.—And he said to the Jew, Is this true? He answered, Yes. The tailor, then, looking towards the Walee, said to him, Liberate the Jew, and hang me. And when the Walee heard this he was astonished at the case of the humpback, and said, Verily this is an event that should be recorded in books! And he said to the executioner, Liberate the Jew, and hang the tailor on account of his own confession. So the executioner led him forward, saying, Dost thou put forward this and take back that; and shall we not hang one? And he put the rope round the neck of the tailor.

Now the humpback was the Sultan's buffoon, and the Sultan could not bear him to be out of his sight; and when the humpback had got drunk, and been absent that night and the next day until noon, the King inquired respecting him of some of his attendants, and they answered him, O our lord, the Walee hath taken him forth dead, and gave orders to hang the person who killed him, and there came a second and a third person, each saying, None killed him but I—and describing to the Walee the cause of his killing him. When the King, therefore, heard this, he called out to the chamberlain, and said to him, Go down to the Walee, and bring them all hither before me. So the chamberlain went down, and found that the executioner had

almost put to death the tailor, and called out to him, saying, Do it not—and informed the Walee that the case had been reported to the King. And he took him, and the humpback borne with him, and the tailor and the Jew and the Christian and the steward, and went up with them all to the King; and when the Walee came into the presence of the King, he kissed the ground, and related to him all that had happened. And the King was astonished, and was moved with merriment, at hearing this tale; and he commanded that it should be written in letters of gold. He then said to those who were present, Have ye ever heard anything like the story of this humpback? And upon this the Christian advanced, and said, O King of the age, if thou permit me I will relate to thee an event that hath occurred to me more wonderful and strange and exciting than the story of the humpback.—Tell us then thy story, said the King. And the Christian related as follows:—

THE STORY TOLD BY THE CHRISTIAN BROKER

Know, O King of the age, that I came to this country with merchandise, and destiny stayed me among your people. I was born in Cairo, and am one of its Copts, and there I was brought up. My father was a broker; and when I had attained to manhood, he died, and I succeeded to his business; and as I was sitting one day, lo, a young man of most handsome aspect, and clad in a dress of the richest description, came to me, riding upon an ass, and, when he saw me, saluted me; whereupon I rose to him, to pay him honour, and he produced a handkerchief containing some sesame, and said, What is the value of an ardebb of this? I answered him, A hundred pieces of silver. And he said to me, Take the carriers and measurers, and repair to the Khan of El-Jawalee in the district of Bab en-Nasr: there wilt thou find me. And he left me and went his way after having given me the handkerchief with the sample of the sesame. So I went about to the purchasers; and the price of each ardebb amounted to a hundred and twenty pieces of silver; and I took with me four carriers, and went to him. I found him waiting my arrival; and when he saw me he rose and opened a magazine, and we measured its contents, and the whole amounted to fifty ardebbs. The young man then said, Thou shalt have for every ardebb, ten pieces of silver as brokerage; and do thou receive the price and keep it in thy care: the whole sum will be five thousand; and thy share of it five hundred: so there will remain for me four thousand and five hundred; and when I shall have finished the sale of the goods contained in my store-rooms I will

come to thee and receive it. I replied, It shall be as thou desirest. And I kissed his hand, and left him. Thus there accrued to me, on that day, a thousand pieces of silver, besides my brokerage.

He was absent from me a month, at the expiration of which he came and said to me, Where is the money? I answered, Here it is, ready. And he said, Keep it until I come to thee to receive it. And I remained expecting him; but he was absent another month; after which he came again, and said, Where is the money? Whereupon I arose, and saluted him, and said to him, Wilt thou eat something with us? He, however, declined, and said, Keep the money until I shall have gone and returned to receive it from thee. He then departed: and I arose, and prepared for him the money, and sat expecting him; but again he absented himself from me for a month, and then came and said, After this day I will receive it from thee. And he departed, and I made ready the money for him as before, and sat waiting his return. Again, however, he remained a month absent from me, and I said within myself, Verily this young man is endowed with consummate liberality! After the month he came, attired in rich clothing, and resembling the full moon, appearing as if he had just come out of the bath, with red cheek and fair forehead, and a mole like a globule of ambergris. When I beheld him I kissed his hand, and invoked a blessing upon him, and said to him, O my master, wilt thou not take thy money?—Have patience with me, he answered, until I shall have transacted all my affairs, after which I will receive it from thee. And so saying, he departed; and I said within myself, By Allah, when he cometh I will entertain him as a guest, on account of the profit which I have derived from his money; for great wealth hath accrued to me from it.

At the close of the year he returned, clad in a dress richer than the former; and I swore to him that he should alight to be my guest.—On the condition, he replied, that thou expend nothing of my money that is in thy possession. I said, Well:—and, having seated him, prepared what was requisite of meats and drinks and other provisions, and placed them before him, saying, In the name of Allah! And he drew near to the table, and put forth his left hand, and thus ate with me: so I was surprised at him; and when we had finished he washed his hand, and I gave him a napkin with which to wipe it. We then sat down to converse, and I said, O my master, dispel a trouble from my mind. Wherefore didst thou eat with thy left hand! Probably something paineth thee in thy right hand?—On hearing these words, he stretched forth his arm from his sleeve, and behold, it was

maimed—an arm without a hand! And I wondered at this; but he said to me, Wonder not; nor say in thy heart that I ate with thee with my left hand from a motive of self-conceit; for rather to be wondered at is the cause of the cutting off of my right hand. And what, said I, was the cause of it? He answered thus:—

Know that I am from Baghdad: my father was one of the chief people of that city; and when I had attained the age of manhood, I heard the wanderers and travellers and merchants conversing respecting the land of Egypt, and their words remained in my heart until my father died, when I took large sums of money, and prepared merchandise consisting of the stuffs of Baghdad and of El-Mosil, and similar precious goods, and, having packed them up, journeyed from Baghdad; and God decreed me safety until I entered this your city.

I entered Cairo, continued the young man, and deposited the stuffs in the Khan of Mesroor, and, having unbound my packages and put them in the magazines, gave to the servant some money to buy for us something to eat, after which I slept a little; and when I arose, I went to Beyn el-Kasreyn. I then returned, and passed the night; and in the morning following, I opened the bale of stuff, and said within myself, I will arise and go through some of the market-streets, and see the state of the mart. So I took some stuff, and made some of my servants carry it, and proceeded until I arrived at the Keysareeyeh of Jaharkas, where the brokers came to me, having heard of my arrival, and took from me the stuff, and cried it about for sale; but the price bidden amounted not to the prime cost. And upon this the sheykh of the brokers said to me, O my master, I know a plan by which thou mayest profit; and it is this: that thou do as other merchants, and sell thy merchandise upon credit for a certain period, employing a scrivener and a witness and a money-changer, and receive a portion of the profits every Thursday and Monday; so shalt thou make of every piece of silver two; and besides that, thou wilt be able to enjoy the amusements afforded by Egypt and its Nile.—The advice is judicious, I replied: and accordingly I took the brokers with me to the Khan, and they conveyed the stuffs to the Keysareeyeh, where I sold it to the merchants, writing a bond in their names, which I committed to the money-changer, and taking from him a corresponding bond. I then returned to the Khan, and remained there some days; and every day I took for my breakfast a cup of wine, and had mutton and sweetmeats prepared for me, until the month in which I became entitled to the receipt of the profits, when I seated myself every Thursday and Monday at the shops of the mer-

chants, and the money-changer went with the scrivener and brought me the money.

Thus did I until one day I went to the bath and returned to the Khan, and entering my lodging, took for my breakfast a cup of wine, and then slept; and when I awoke I ate a fowl, and perfumed myself with essence, and repaired to the shop of a merchant named Bedr ed-Deen the Gardener, who, when he saw me, welcomed me, and conversed with me a while in his shop; and as we were thus engaged, lo, a female came and seated herself by my side. She wore a headkerchief inclined on one side, and the odours of sweet perfumes were diffused from her, and she captivated my reason by her beauty and loveliness as she raised her izar and I beheld her black eyes. She saluted Bedr ed-Deen, and he returned her salutation, and stood conversing with her; and when I heard her speech, love for her took entire possession of my heart. She then said to Bedr ed-Deen, Hast thou a piece of stuff woven with pure thread? And he produced to her a piece; and she said, May I take it and go, and then send thee the price? But he answered, It is impossible, O my mistress; for this is the owner of the stuff, and I owe him a portion of the profit.—Woe to thee! said she: it is my custom to take of thee each piece of stuff for a considerable sum of money, giving thee a gain beyond thy wish, and then to send thee the price.—Yes, he rejoined; but I am in absolute want of the price this day. And upon this she took the piece and threw it back to him upon his breast, saying, Verily your class knows not how to respect any person's rank! And she arose, and turned away. I felt then as if my soul went with her, and, rising upon my feet, I said to her, O my mistress, kindly bestow a look upon me, and retrace thine honoured steps. And she returned, and smiled and said, For thy sake I return. And she sat opposite me upon the seat of the shop; and I said to Bedr ed-Deen, What is the price that thou hast agreed to give for this piece? He answered, Eleven hundred pieces of silver. And I said to him, Thy profit shall be a hundred pieces of silver: give me then a paper, and I will write for thee the price upon it. I then took the piece of stuff from him, and wrote him the paper with my own hand, and gave the piece of stuff to the lady, saying to her, Take it and go; and if thou wilt, bring the price to me in the market; or, if thou wilt, it shall be my present to thee. She replied, God recompense thee, and bless thee with my property, and make thee my husband; and may God accept this prayer!—O my mistress, said I, let this piece of stuff be thine, and another like it, and permit me to see thy face. And upon this she raised her veil; and when I beheld her face, the sight drew from me a thousand sighs, and my heart

was entangled by her love, so that I no longer remained master of my reason. She then lowered the veil again, and took the piece of stuff, saying, O my master, leave me not desolate. So she departed, while I continued sitting in the market-street until past the hour of afternoon-prayer, with wandering mind, overpowered by love. In the excess of my passion, before I rose I asked the merchant respecting her; and he answered me, She is a rich lady, the daughter of a deceased Emeer, who left her great property.

I then took leave of him, and returned to the Khan, and the supper was placed before me; but, reflecting upon her, I could eat nothing. I laid myself down to rest; but sleep came not to me, and I remained awake until the morning, when I arose and put on a suit of clothing different from that which I had worn the day before; and, having drunk a cup of wine, and eaten a few morsels as my breakfast, repaired again to the shop of the merchant, and saluted him, and sat down with him. The lady soon came, wearing a dress more rich than the former, and attended by a slave-girl; and she seated herself, and saluted me instead of Bedr ed-Deen, and said, with an eloquent tongue which I had never heard surpassed in softness or sweetness, Send with me some one to receive the twelve hundred pieces of silver, the price of the piece of stuff.—Wherefore, said I, this haste? She replied, May we never lose thee! And she handed to me the price; and I sat conversing with her, and made a sign to her, which she understood, intimating my wish to visit her: whereupon she arose in haste, expressing displeasure at my hint. My heart clung to her, and I followed in the direction of her steps through the market-street; and lo, a slave-girl came to me and said, O my master, answer the summons of my mistress. Wondering at this, I said, No one here knoweth me.—How soon, she rejoined, hast thou forgotten her! My mistress is she who was to-day at the shop of the merchant Bedr ed-Deen.—So I went with her until we arrived at the money-changer's; and when her mistress, who was there, beheld me, she drew me to her side, and said, O my beloved, thou hast wounded my heart, and love of thee hath taken possession of it; and from the time that I first saw thee, neither sleep nor food nor drink hath been pleasant to me. I replied, And more than that do I feel; and the state in which I am needs no complaint to testify it.—Then shall I visit thee, O my beloved, she asked, or wilt thou come to me? For our marriage must be a secret.—I am a stranger, I answered, and have no place of reception but the Khan; therefore, if thou wilt kindly permit me to go to thine abode the pleasure will be perfect.—Well, she replied; but to-night is the eve of Friday, and let nothing be done till

to-morrow, when, after thou hast joined in the prayers, do thou mount thine ass, and inquire for the Habbaneeyeh; and when thou hast arrived there, ask for the house called the Ka'ah of Barakat the Nakeeb, known by the surname of Abou Shameh; for there do I reside; and delay not; for I shall be anxiously expecting thee.

On hearing this I rejoiced exceedingly, and we parted; and I returned to the Khan in which I lodged. I passed the whole night sleepless, and was scarcely sure that the daybreak had appeared when I rose and changed my clothes, and, having perfumed myself with essences and sweet scents, took with me fifty pieces of gold in a handkerchief, and walked from the Khan of Mesroor to Bab Zuweyleh, where I mounted an ass, and said to its owner, Go with me to the Habbaneeyeh. And in less than the twinkling of an eye he set off, and soon he stopped at a bye-street called Darb El-Munakkiree, when I said to him, Enter the street, and inquire for the Ka'ah of the Nakeeb. He was absent but a little while, and, returning, said, Alight.—Walk on before me, said I, to the Ka'ah. And he went on until he had led me to the house; whereupon I said to him, To-morrow come to me hither to convey me back.—In the name of Allah, he replied: and I handed to him a quarter of a piece of gold, and he took it and departed. I then knocked at the door, and there came forth to me two young women, and they said, Enter; for our mistress is expecting thee, and she hath not slept last night from her excessive love for thee. I entered an upper saloon with seven doors: around it were latticed windows looking upon a garden in which were fruits of every kind, and running streams and singing birds: it was plastered with royal gypsum, in which a man might see his face reflected: its roof was ornamented with gilding, and surrounded by inscriptions in letters of gold upon a ground of ultramarine: it comprised a variety of beauties, and shone in the eyes of beholders: the pavement was of coloured marbles, having in the midst of it a fountain, with four snakes of red gold casting forth water from their mouths like pearls and jewels at the corners of the pool; and it was furnished with carpets of coloured silk, and mattresses.

Having entered, I seated myself; and scarcely had I done so when the lady approached me. She wore a crown set with pearls and jewels; and her hands and feet were stained with henna; and her bodice ornamented with gold. As soon as she beheld me she smiled in my face, and saluted me, saying, Is it true that thou hast come to me, or is this a dream?—I am thy slave, I answered; and she said, Thou art welcome. Verily, from the time when I first saw thee, neither sleep hath been sweet to me nor hath food

been pleasant!—In such case have *I* been, *I* replied;—and we sat down to converse; but *I* hung down my head towards the ground, in bashfulness; and not long had *I* thus remained when a repast was placed before me, consisting of the most exquisite dishes, as fricandoes and hashes and stuffed fowls. *I* ate with her until we were satisfied; when they brought the basin and ewer, and *I* washed my hands; after which we perfumed ourselves with rose-water infused with musk, and sat down again to converse; expressing to each other our mutual passion; and her love took such possession of me that all the wealth *I* possessed seemed worthless in comparison. In this manner we continued to enjoy ourselves, until, night approaching, the female slaves brought supper and wine, a complete service; and we drank until midnight. Never in my life had *I* passed such a time. And as it was now late, *I* arose, and, having thrown down to her the handkerchief containing the pieces of gold, *I* took leave of her and went out; but as *I* did so she wept, and said, O my master, when shall *I* see again this lovely face? *I* answered her, *I* will be with thee at the commencement of the night. And when *I* went forth, *I* found the owner of the ass, who had brought me in the evening, waiting for me at the door; and *I* mounted, and returned with him to the Khan of Mesroor, where *I* alighted, and gave to him half a piece of gold, saying to him, Come hither at sunset. He replied, On the head be thy command.

I entered the Khan, and ate my breakfast, and then went forth to collect the price of my stuffs; after which *I* returned. *I* had prepared for my wife a roasted lamb, and purchased some sweet-meat; and *I* now called the porter, described to him the house, and gave him his hire. Having done this, *I* occupied myself again with my business until sunset, when the owner of the ass came, and *I* took fifty pieces of gold, and put them into a handkerchief. Entering the house, *I* found that they had wiped the marble and polished the vessels of copper and brass, and trimmed the lamps, and lighted the candles, and dished the supper and strained the wine; and when my wife saw me, she threw her arms around my neck, and said, Thou hast made me desolate by thine absence! The tables were then placed before us, and we ate until we were satisfied, and the slave-girls took away the first table, and placed before us the wine; and we sat drinking, and eating of the dried fruits, and making merry, until midnight. We thus enjoyed ourselves, when *I* rose and handed her the fifty pieces of gold as before, and left her.

Thus *I* continued to do for a long time, until *I* passed the night and awoke possessing not a piece of silver nor one of gold; and *I* said within myself, This is the work of the Devil!

Reflecting thus I walked forth into Beyn el-Kasreyn, and proceeded thence to Bab Zuweyleh, where I found the people crowding together, so that the gate was stopped up by their number; and, as destiny willed, I saw there a trooper, and, unintentionally pressing against him, my hand came in contact with his pocket, and I felt it, and found that it contained a purse; and I caught hold of the purse and took it from his pocket. But the trooper felt that his pocket was lightened, and, putting his hand into it, found nothing; upon which he looked aside at me, and raised his hand with the mace, and struck me upon my head. I fell to the ground, and the people surrounded us and seized the bridle of the trooper's horse, saying, On account of the crowd dost thou strike this young man such a blow? But he called out to them, and said, This is a robber! On hearing this I feared. The people around me said, This is a comely young man, and hath taken nothing. While some, however, believed this, others disbelieved; and after many words, the people dragged me along, desiring to liberate me: but, as it was predestined, there came at this moment the Walee and other magistrates entering the gate, and, seeing the people surrounded me and the trooper, the Walee said, What is the news? The trooper answered, By Allah, O Emeer, this is a robber: I had in my pocket a blue purse containing twenty pieces of gold; and he took it while I was pressed by the crowd.—Was any one with thee? asked the Walee. The trooper answered, No. And the Walee called out to the chief of his servants, saying, Seize him and search him. So he seized me; and protection was withdrawn from me; and the Walee said to him, Strip him of all that is upon him. And when he did so, they found the purse in my clothes: and the Walee, taking it, counted the money, and found it to be twenty pieces of gold as the trooper had said; whereupon he was enraged, and called out to his attendants, saying, Bring him forward. They therefore brought me before him, and he said to me, O young man, tell the truth. Didst thou steal this purse?—And I hung down my head towards the ground, saying within myself, If I answer that I did not steal it, it will be useless, for he hath produced it from my clothes; and if I say I stole it, I fall into trouble. I then raised my head, and said, Yes, I took it. And when the Walee heard these words, he wondered, and called witnesses, who presented themselves, and gave their testimony to my confession.—All this took place at Bab Zuweyleh. The Walee then ordered the executioner to cut off my hand; and he cut off my right hand; but the heart of the trooper was moved with compassion for me, and he interceded for me that I should not be killed: so the Walee left me and departed. The people, however, continued around me, and gave me

to drink a cup of wine ; and the trooper gave me the purse, saying, Thou art a comely youth, and it is not fit that thou shouldst be a thief. And I took it from him, and thanked him.

The trooper then left me and departed, and I went my way ; but first I wrapped my hand in a piece of rag, and put it in my bosom. My condition thus altered, and my countenance pallid in consequence of my sufferings, I walked to the Ka'ah, and, in a disordered state of mind, threw myself upon the bed. My wife, seeing my complexion thus changed, said to me, What hath pained thee, and wherefore do I see thee thus altered ? I answered her, My head acheth, and I am not well. And on hearing this she was vexed, and became ill on my account, and said, Burn not my heart, O my master ! Sit up, and raise thy head, and tell me what hath happened to thee this day ; for I read a tale in thy face.—Abstain from speaking to me, I replied. And she wept, and said, It seemeth that thou art tired of us ; for I see thee to be conducting thyself in a manner contrary to thy usual habit. Then she wept again, and continued addressing me, though I made her no reply, until the approach of night, when she placed some food before me ; but I abstained from it, fearing that she should see me eat with my left hand, and said, I have no desire to eat at present. She then said again, Tell me what hath happened to thee this day, and wherefore I see thee anxious and broken-hearted. I answered, I will presently tell thee at my leisure. And she put the wine towards me, saying, Take it ; for it will dispel thine anxiety ; and thou must drink, and tell me thy story. I replied, therefore, If it must be so, give me to drink with thy hand. And she filled a cup and drank it ; and then filled it again and handed it to me, and I took it from her with my left hand, while tears ran from my eyes. When she saw me do so, she uttered a loud cry, and said, What is the reason of thy weeping ? Thou hast burned my heart ! And wherefore didst thou take the cup with thy left hand ?—I answered her, I have a boil upon my right hand.—Then put it forth, said she, that I may open it for thee.—It is not yet, I replied, the proper time for opening it ; and continue not to ask me ; for I will not put it forth at present. I then drank the contents of the cup, and she continued to hand me the wine until intoxication overcame me, and I fell asleep in the place where I was sitting ; upon which she discovered that my right arm was without a hand, and, searching me, saw the purse containing the gold.

Grief, such as none else experienceth, overcame her at the sight ; and she suffered incessant torment on my account until the morning, when I awoke, and found that she had prepared for me a dish composed of four boiled fowls, which she placed before me.

She then gave me to drink a cup of wine; and I ate and drank, and put down the purse, and was about to depart; but she said, Whither wouldst thou go? I answered, To such a place, to dispel somewhat of the anxiety which oppresses my heart.—Go not, said she; but rather sit down again. So I sat down, and she said to me, Hath thy love of me become so excessive that thou hast expended all thy wealth upon me, and lost thy hand? I take thee, then, as witness against me, and God also is witness, that I will never desert thee; and thou shalt see the truth of my words.—Immediately, therefore, she sent for witnesses, who came; and she said to them, Write my contract of marriage to this young man, and bear witness that I have received the dowry. And they did as she desired them; after which she said, Bear witness that all my property which is in this chest, and all my memlooks and female slaves, belong to this young man. Accordingly, they declared themselves witnesses of her declaration, and I accepted the property, and they departed after they had received their fees. She then took me by my hand, and having led me to a closet, opened a large chest, and said to me, See what is contained in this chest. I looked, therefore; and lo, it was full of handkerchiefs; and she said, This is thy property, which I have received from thee; for every time that thou gavest me a handkerchief containing fifty pieces of gold, I wrapped it up, and threw it into this chest: take, then, thy property; for God hath restored it to thee, and thou art now of high estate. Fate hath afflicted thee on my account so that thou hast lost thy right hand, and I am unable to compensate thee: if I should sacrifice my life, it would be but a small thing, and thy generosity would still have surpassed mine.—She then added, Now take possession of thy property. So I received it; and she transferred the contents of her chest to mine, adding her property to mine which I had given her. My heart rejoiced, my anxiety ceased, and I approached and kissed her, and made myself merry by drinking with her; after which she said again, Thou hast sacrificed all thy wealth and thy hand through love of me, and how can I compensate thee? By Allah, if I gave my life for love of thee, it were but a small thing, and I should not do justice to thy claims upon me.—She then wrote a deed of gift transferring to me all her apparel, and her ornaments of gold and jewels, and her houses and other possessions; and she passed that night in grief on my account, having heard my relation of the accident that had befallen me.

Thus we remained less than a month, during which time she became more and more infirm and disordered; and she endured no more than fifty days before she was numbered among the people of the other world. So I prepared her funeral, and

deposited her body in the earth, and having caused recitations of the Kur-an to be performed for her, and given a considerable sum of money in alms for her sake, returned from the tomb. I found that she had possessed abundant wealth, and houses and lands, and among her property were the store-rooms of sesame of which I sold to thee the contents of one; and I was not prevented from settling with thee during this period but by my being busied in selling the remainder, the price of which I have not yet entirely received. Now I desire of thee that thou wilt not oppose me in that which I am about to say to thee; since I have eaten of thy food: I give thee the price of the sesame, which is in thy hands.—This which I have told thee was the cause of my eating with my left hand.

I replied, Thou hast treated me with kindness and generosity:—and he then said, Thou must travel with me to my country; for I have bought merchandise of Cairo and Alexandria. Wilt thou accompany me?—I answered, Yes:—and promised him that I would be ready by the first day of the following month. So I sold all that I possessed, and, having bought merchandise with the produce, travelled with the young man to this thy country, where he sold his merchandise and bought other in its stead, after which he returned to the land of Egypt; but it was my lot to remain here, and to experience that which hath befallen me this night during my absence from my native country.—Now is not this, O King of the age, more wonderful than the story of the humpback?

The King replied, Ye must be hanged, all of you!—And upon this, the Sultan's steward advanced towards the King, and said, If thou permit me, I will relate to thee a story that I happened to hear just before I found this humpback; and if it be more wonderful than the events relating to him, wilt thou grant us our lives?—The King answered, Tell thy story:—and he began thus:—

THE STORY TOLD BY THE SULTAN'S STEWARD

I was last night with a party who celebrated a recitation of the Kur-an, for which purpose they had assembled the professors of religion and law; and when these reciters had accomplished their task, the servants spread a repast, comprising among other dishes a zirbajeh. We approached, therefore, to eat of the zirbajeh; but one of the company drew back, and refused to partake of it: we conjured him; yet he swore he would not eat of it: and we pressed him again; but he said, Press me not; for I have suffered enough from eating of this dish. And when we had

finished, we said to him, By Allah, tell us the reason of thine abstaining from eating of this zirbajeh. He replied, Because I cannot eat of it unless I wash my hands forty times with kali, and forty times with cyperus, and forty times with soap; altogether, a hundred and twenty times. And upon this, the giver of the entertainment ordered his servants, and they brought water and other things which the man required: so he washed his hands as he described, and advanced, though with disgust, and, having seated himself, stretched forth his hand as one in fear, and put it into the zirbajeh, and began to eat, while we regarded him with utmost wonder. His hand trembled, and when he put it forth, we saw his thumb was cut off, and he ate with his four fingers: we therefore said to him, We conjure thee, by Allah, to tell us how was thy thumb maimed: was it thus created by God, or hath some accident happened to it?—O my brothers, he answered, not only have I lost this thumb, but also the thumb of the other hand; and each of my feet is in like manner deprived of the great toe: but see ye:—and, so saying, he uncovered the stump of his other hand, and we found it like the right; and so also his feet, destitute of the great toes. At the sight of this, our wonder increased, and we said to him, We are impatient to hear thy story, and thine account of the cause of the amputation of thy thumbs and great toes, and the reason of thy washing thy hands a hundred and twenty times. So he said,—

Know that my father was a great merchant, the chief of the merchants of the city of Baghdad in the time of the Khaleefeh Haroon Er-Rasheed; but he was ardently addicted to the drinking of wine, and hearing the lute; and when he died, he left nothing. I buried him, and caused recitations of the Kur-an to be performed for him, and after I had mourned for him days and nights, I opened his shop, and found that he had left in it but few goods, and that his debts were many: however, I induced his creditors to wait, and calmed their minds, and betook myself to selling and buying from week to week, and so paying the creditors.

Thus I continued to do for a considerable period, until I had discharged all the debts and increased my capital; and as I was sitting one day, I beheld a young lady, than whom my eye had never beheld any more beautiful, decked with magnificent ornaments and apparel, riding on a mule, with a slave before her and a slave behind her, and she stopped the mule at the entrance of the market-street, and entered, followed by a eunuch, who said to her, O my mistress, enter, but inform no one who thou art, lest thou open the fire of indignation upon us. The eunuch

then further cautioned her; and when she looked at the shops of the merchants, she found none more handsome than mine; so, when she arrived before me, with the eunuch following her, she sat down upon the seat of my shop, and saluted me; and I never heard speech more charming than hers, or words more sweet. She then drew aside the veil from her face, and I directed at her a glance which drew from me a sigh; my heart was captivated by her love, and I continued repeatedly gazing at her face.

She then said to me, O youth, hast thou any handsome stuffs?—O my mistress, I answered, thy slave is a poor man; but wait until the other merchants open their shops, and then I will bring thee what thou desirest. So I conversed with her, drowned in the sea of her love, and bewildered by my passion for her, until the merchants had opened their shops, when I arose, and procured all that she wanted, and the price of these stuffs was five thousand pieces of silver; and she handed them all to the eunuch, who took them; after which, they both went out from the market-street, and the slaves brought to her the mule, and she mounted, without telling me whence she was, and I was ashamed to mention the subject to her: consequently, I became answerable for the price to the merchants, incurring a debt of five thousand pieces of silver.

I went home, intoxicated with her love, and they placed before me the supper and I ate a morsel; but reflections upon her beauty and loveliness prevented my eating more. I desired to sleep, but sleep came not to me; and in this condition I remained for a week. The merchants demanded of me their money; but I prevailed upon them to wait another week; and after this week, the lady came again, riding upon a mule, and attended by a eunuch and two other slaves; and, having saluted me, said, O my master, we have been tardy in bringing to thee the price of the stuffs: bring now the money-changer and receive it. So the money-changer came, and the eunuch gave him the money, and I took it, and sat conversing with her until the market was replenished, and the merchants opened their shops, when she said to me, Procure for me such and such things. Accordingly, I procured for her what she desired of the merchants, and she took the goods and departed without saying anything to me respecting the price. When she had gone, therefore, I repented of what I had done; for I had procured for her what she demanded for the price of a thousand pieces of gold; and as soon as he had disappeared from my sight, I said within myself, What kind of love is this? She hath brought me five thousand pieces of silver, and taken goods for a thousand

pieces of gold!—I feared that the result would be my bankruptcy and the loss of the property of others, and said, The merchants know none but me, and this woman is no other than a cheat, who hath imposed upon me by her beauty and loveliness: seeing me to be young, she hath laughed at me, and I asked her not where was her residence.

I remained in a state of perplexity, and her absence was prolonged more than a month. Meanwhile the merchants demanded of me their money, and so pressed me that I offered my possessions for sale, and was on the brink of ruin; but as I was sitting absorbed in reflection, suddenly she alighted at the gate of the market-street, and came in to me. As soon as I beheld her, my solicitude ceased, and I forgot the trouble which I had suffered. She approached, and addressed me with her agreeable conversation, and said, Produce the scales, and weigh thy money:—and she gave me the price of the goods which she had taken, with a surplus; after which she amused herself by talking with me, and I almost died with joy and happiness. She then said to me, Hast thou a wife? I answered, No: for I am not acquainted with any woman:—and wept. So she asked me, What causeth thee to weep? And I answered, A thought that hath come into my mind:—and, taking some pieces of gold, gave them to the eunuch, requesting him to grant me his mediation in the affair; upon which he laughed, and said, She is in love with thee more than thou art with her, and hath no want of the stuffs, but hath done this only from her love of thee: propose to her, therefore, when thou wilt; for she will not oppose thee in that which thou wilt say. Now she observed me giving the pieces of gold to the eunuch, and returned, and resumed her seat; and I said to her, Show favour to thy slave, and pardon me for that which I am about to say. I then acquainted her with the feelings of my heart, and my declaration pleased her, and she consented to my proposal, saying, This eunuch will come with my letter; and do thou what he shall tell thee;—and she arose, and departed.

I went to the merchants, and delivered to them their money, and all profited excepting myself; for when she left me I mourned for the interruption of our intercourse, and I slept not during the whole of the next night: but a few days after, her eunuch came to me, and I received him with honour, and asked him respecting his mistress. He answered, She is sick:—and I said to him, Disclose to me her history. He replied, The lady Zubeydeh, the wife of Haroon Er-Rasheed, brought up this damsel, and she is one of her slaves: she had desired of her mistress to be allowed the liberty of going out and returning at

pleasure, and the latter gave her permission: she continued, therefore, to do so until she became a chief confidante; after which, she spoke of thee to her mistress, and begged that she would marry her to thee: but her mistress said, I will not do it until I see this young man, and if he have a desire for thee, I will marry thee to him. We therefore wish to introduce thee immediately into the palace; and if thou enter without any one's having knowledge of thy presence, thou wilt succeed in accomplishing thy marriage with her; but if thy plot be discovered, thy head will be struck off. What, then, sayest thou?—I answered, Good: I will go with thee, and await the event that shall befall me there.—As soon, then, as this next night shall have closed in, said the eunuch, repair to the mosque which the lady Zubeydeh hath built on the bank of the Tigris, and there say thy prayers, and pass the night.—Most willingly, I replied.

Accordingly, when the time of nightfall arrived, I went to the mosque, and said my prayers there, and passed the night; and as soon as the morning began to dawn, I saw two eunuchs approaching in a small boat, conveying some empty chests, which they brought into the mosque. One of them then departed, and the other remained; and I looked attentively at him, and lo, it was he who had been our intermediary: and soon after, the damsel, my companion, came up to us. I rose to her when she approached, and saluted her; and she kissed me, and wept: and after we had conversed together for a little while, she took me and placed me in a chest, and locked it upon me. The slaves then brought a quantity of stuffs, and filled with them the other chests, which they locked, and conveyed, together with the chest in which I was enclosed, to the boat, accompanied by the damsel; and having embarked them, they plied the oars, and proceeded to the palace of the honoured lady Zubeydeh. The intoxication of love now ceased in me, and reflection came in its place; I repented of what I had done, and prayed God to deliver me from my dangerous predicament.

Meanwhile, they arrived at the gate of the Khaleefeh, where they landed, and took out all the chests, and conveyed them into the palace: but the chief of the doorkeepers, who had been asleep when they arrived, was awoken by the sounds of their voices, and cried out to the damsel, saying, The chests must be opened, that I may see what is in them:—and he arose, and placed his hand upon the chest in which I was hidden. My reason abandoned me, my heart almost burst from my body, and my limbs trembled; but the damsel said, These are the chests of the lady Zubeydeh, and if thou open them and turn them over, she will be incensed against thee, and we shall all perish. They

contain nothing but clothes dyed of various colours, excepting this chest upon which thou hast put thy hand, in which there are also some bottles filled with the water of Zemzem, and if any of the water run out upon the clothes it will spoil their colours. Now I have advised thee, and it is for thee to decide: so do what thou wilt.—When he heard, therefore, these words, he said to her, Take the chests, and pass on:—and the eunuchs immediately took them up, and, with the damsel, conveyed them into the palace: but in an instant, I heard a person crying out, and saying, The Khaleefeh! The Khaleefeh!

I was bereft of my reason, and seized with a colick from excessive fear; I almost died, and my limbs were affected with a violent shaking. The Khaleefeh cried out to the damsel, saying to her, What are these chests? She answered, O my lord (may God exalt thy dominion!), these chests contain clothes of my mistress Zubeydeh.—Open them, said the Khaleefeh, that I may see the clothes.—When I heard this, I felt sure of my destruction. The damsel could not disobey his command; but she replied, O Prince of the Faithful, there is nothing in these chests but clothes of the lady Zubeydeh, and she hath commanded me not to open them to any one. The Khaleefeh, however, said, The chests must be opened, all of them, that I may see their contents:—and immediately he called out to the eunuchs to bring them before him. I therefore felt certain that I was on the point of destruction. They then brought before him chest after chest, and opened each to him, and he examined the contents; and when they brought forward the chest in which I was enclosed, I bade adieu to life, and prepared myself for death; but as the eunuchs were about to open it, the damsel said, O Prince of the Faithful, verily this chest containeth things especially appertaining to women; and it is proper, therefore, that it should be opened before the lady Zubeydeh;—and when the Khaleefeh heard her words, he ordered the eunuchs to convey all the chests into the interior of the palace. The damsel then hastened, and ordered two eunuchs to carry away the chest in which I was hidden, and they took it to an inner chamber, and went their way: whereupon she quickly opened it, and made a sign to me to come out: so I did as she desired, and entered a closet that was before me, and she locked the door upon me, and closed the chest: and when the eunuchs had brought in all the chests, and had gone back, she opened the door of the closet, and said, Thou hast nothing to fear! May God refresh thine eye! Come forth now, and go up with me, that thou mayest have the happiness of kissing the ground before the lady Zubeydeh.

I therefore went with her, and beheld twenty other female

slaves, and among them was the lady Zubeydeh, who was scarcely able to walk from the weight of the robes and ornaments with which she was decked. As she approached, the female slaves dispersed from around her, and I advanced to her, and kissed the ground before her. She made a sign to me to sit down : so I seated myself before her ; and she began to ask me questions respecting my condition and lineage ; to all of which I gave such answers that she was pleased, and said, By Allah, the care which we have bestowed on the education of this damsel hath not been in vain. She then said to me, Know that this damsel is esteemed by us as though she were really our child, and she is a trust committed to thy care by God. Upon this, therefore, I again kissed the ground before her, well pleased to marry the damsel ; after which she commanded me to remain with them ten days. Accordingly, I continued with them during this period ; but I knew nothing meanwhile of the damsel ; certain of the maids only bringing me my dinner and supper, as my servants. After this, however, the lady Zubeydeh asked permission of her husband, the Prince of the Faithful, to marry her maid, and he granted her request, and ordered that ten thousand pieces of gold should be given to her.

The lady Zubeydeh, therefore, sent for the Kadee and witnesses, and they wrote my contract of marriage to the damsel ; and the maids then prepared sweetmeats and exquisite dishes, and distributed them in all the apartments. Thus they continued to do for a period of ten more days ; and after the twenty days had passed, they conducted the damsel into the bath, preparatively to my being introduced to her as her husband. They then brought to me a repast comprising a basin of zirbajeh sweetened with sugar, perfumed with rose-water infused with musk, and containing different kinds of fricandoed fowls and a variety of other ingredients, such as astonished the mind ; and, by Allah, when this repast was brought, I instantly commenced upon the zirbajeh, and ate of it as much as satisfied me, and wiped my hand, but forgot to wash it. I remained sitting until it became dark ; when the maids lighted the candles, and the singing girls approached with the tambourines, and they continued to display the bride, and to give presents of gold, until she had perambulated the whole of the palace ; after which, they brought her to me, and then retired ; and as soon as I was left alone with her, I threw my arms around her neck, scarcely believing in our union : but as I did so, she perceived the smell of the zirbajeh from my hand, and immediately uttered a loud cry : whereupon the female slaves ran in to her from every quarter.

I was violently agitated, not knowing what was the matter ;

and the slaves who had come in said to her, What hath happened to thee, O our sister?—Take away from me, she exclaimed to them, this madman, whom I imagined to be a man of sense!—What indication of my insanity hath appeared to thee? I asked. Thou madman, said she, wherefore hast thou eaten of the zirbajeh, and not washed thy hand? By Allah, I will not accept thee for thy want of sense, and thy disgusting conduct!—And so saying, she took from her side a whip, and beat me with it upon my back until I became insensible from the number of the stripes. She then said to the other maids, Take him to the magistrate of the city police, that he may cut off his hand with which he ate the zirbajeh without washing it afterwards. On hearing this, I exclaimed, There is no strength nor power but in God! Wilt thou cut off my hand on account of my eating a zirbajeh and neglecting to wash it? And the maids who were present entreated her, saying to her, O our sister, be not angry with him for what he hath done this time. But she replied, By Allah, I must cut off something from his extremities! And immediately she departed, and was absent from me ten days: after which, she came again, and said to me, O thou black-faced! am I not worthy of thee? How didst thou dare to eat the zirbajeh and not wash thy hand?—And she called to the maids, who bound my hands behind me, and she took a sharp razor, and cut off both my thumbs and both my great toes, as ye see, O companions; and I swooned away. She then sprinkled upon my wounds some powder, by means of which the blood was stanchèd; and I said, I will not eat of a zirbajeh as long as I live unless I wash my hands forty times with kali and forty times with cyperus and forty times with soap—and she exacted of me an oath that I would not eat of this dish unless I washed my hands as I have described to you. Therefore, when this zirbajeh was brought, my colour changed, and I said within myself, This was the cause of the cutting off my thumbs and great toes:—so, when ye compelled me, I said I must fulfil the oath which I have sworn.

I then said to him (continued the Sultan's steward), And what happened to thee after that? He answered, When I had thus sworn to her, she was appeased, and I was admitted into her favour; and we lived happily together for a considerable time; after which she said, The people of the Khaleefeh's palace know not that thou hast resided here with me, and no strange man excepting thee hath entered it; nor didst thou enter but through the assistance of the lady Zubeydeh. She then gave me fifty thousand pieces of gold, and said to me, Take these pieces of gold, and go forth and buy for us a spacious house. So I went forth and purchased a handsome and spacious house, and removed

thither all the riches that she possessed, and all that she had treasured up, and her dresses and rarities.—This was the cause of the amputation of my thumbs and toes.—So we ate (said the Sultan's steward), and departed; and after this, the accident with the humpback happened to me: this is all my story; and peace be on thee.

The King said, This is not more pleasant than the story of the humpback: nay, the story of the humpback is more pleasant than this; and ye must all of you be crucified.—The Jew, however, then came forward, and, having kissed the ground, said, O King of the age, I will relate to thee a story more wonderful than that of the humpback:—and the King said, Relate thy story. So he commenced thus:—

THE STORY TOLD BY THE JEWISH PHYSICIAN

The most wonderful of the events that happened to me in my younger days was this:—I was residing in Damascus, where I learnt and practised my art; and while I was thus occupied, one day there came to me a memlook from the house of the governor of the city: so I went forth with him, and accompanied him to the abode of the governor. I entered, and beheld, at the upper end of a saloon, a sofa of alabaster overlaid with plates of gold, upon which was reclining a sick man: he was young; and a person more comely had not been seen in his age. Seating myself at his head, I ejaculated a prayer for his restoration; and he made a sign to me with his eye. I then said to him, O my master, stretch forth to me thy hand:—whereupon he put forth to me his left hand; and I was surprised at this, and said within myself, What self-conceit; I felt his pulse, however, and wrote a prescription for him, and continued to visit him for a period of ten days, until he recovered his strength; when he entered the bath, and washed himself, and came forth: and the governor conferred upon me a handsome dress of honour, and appointed me superintendent of the hospital of Damascus. But when I went with him into the bath, which they had cleared of all other visitors for us alone, and the servants had brought the clothes, and taken away those which he had pulled off within, I perceived that his right hand had been cruelly amputated; at the sight of which I wondered, and grieved for him; and looking at his skin, I observed upon him marks of beating with mikra'ahs, which caused me to wonder more. The young man then turned towards me, and said, O doctor of the age, wonder not at my case; for I will relate to thee my story when we have gone out from the bath:—and when we had gone forth, and arrived at the house, and had eaten some food, and rested, he

said to me, Hast thou a desire to divert thyself in the supper-room? I answered, Yes:—and immediately he ordered the slaves to take up thither the furniture, and to roast a lamb and bring us some fruit. So the slaves did as he commanded them: they brought the fruit, and when we had eaten, I said to him, Relate to me thy story:—and he replied, O doctor of the age, listen to the relation of the events which have befallen me.

Know that I am of the children of El-Mosil. My paternal grandfather died leaving ten male children, one of whom was my father; he was the eldest of them; and they all grew up and married; and my father was blest with me; but none of his nine brothers was blest with children. So I grew up among my uncles, who delighted in me exceedingly; and when I had attained to manhood, I was one day with my father in the chief mosque of El-Mosil. The day was Friday; and we performed the congregational prayers, and all the people went out, excepting my father and my uncles, who sat conversing together respecting the wonders of various countries, and the strange sights of different cities, until they mentioned Egypt; when one of my uncles said, The travellers assert, that there is not on the face of the earth a more agreeable country than Egypt with its Nile:—and my father added, He who hath not seen Cairo hath not seen the world: its soil is gold; its Nile is a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is temperate; its odour surpassing that of aloes-wood, and cheering the heart: and how can Cairo be otherwise when it is the metropolis of the world? Did ye see its gardens in the evening (he continued), with the shade obliquely extending over them, ye would behold a wonder, and yield with ecstasy to their attractions.

When I heard these descriptions of Egypt, my mind became wholly engaged by reflections upon that country; and after they had departed to their homes, I passed the night sleepless from my excessive longing towards it, and neither food nor drink was pleasant to me. A few days after, my uncles prepared to journey thither, and I wept before my father that I might go with them, so that he prepared a stock of merchandise for me, and I departed in their company; but he said to them, Suffer him not to enter Egypt, but leave him at Damascus, that he may there sell his merchandise.

I took leave of my father, and we set forth from El-Mosil, and continued our journey until we arrived at Aleppo, where we remained some days; after which we proceeded thence until we came to Damascus; and we beheld it to be a city with trees and rivers and fruits and birds, as though it were a paradise,

containing fruits of every kind. We took lodgings in one of the Khans, and my uncles remained there until they had sold and bought; and they also sold my merchandise, gaining, for every piece of silver, five, so that I rejoiced at my profit. My uncles then left me, and repaired to Egypt, and I remained, and took up my abode in a handsome Ka'ah, such as the tongue cannot describe; the monthly rent of which was two pieces of gold.

Here I indulged myself with eating and drinking, squandering away the money that was in my possession; and as I was sitting one day at the door of the Ka'ah, a damsel approached me, attired in clothing of the richest description, such as I had never seen surpassed in costliness, and I invited her to come in; whereupon, without hesitation, she entered; and I was delighted at her compliance, and closed the door upon us both. She then uncovered her face, and took off her izar, and I found her to be so surprisingly beautiful that love for her took possession of my heart: so I went and brought a repast consisting of the most delicious viands and fruits and everything else that was requisite for her entertainment, and we ate and enjoyed ourselves: after which we drank and conversed together until the night was far advanced; then she rose to leave, when I handed her ten pieces of gold; but she swore that she would not accept them from me, and said, Expect me again, O my beloved, after three days: at the hour of sunset I will be with thee: and do thou prepare for us, with these pieces of gold, a repast similar to this which we have just enjoyed. She then gave me ten pieces of gold, and took leave of me, and departed, taking my reason with her. And after the three days had expired, she came again, decked with embroidered stuffs and ornaments and other attire more magnificent than those which she wore on the former occasion. I had prepared for her what was required previous to her arrival; so we now ate and drank and conversed as before; and as she left me she gave me again ten pieces of gold, promising to return to me after three more days. I therefore made ready what was requisite, and after the three days she came attired in a dress still more magnificent than the first and second, and said to me, O my master, am I beautiful?—Yea, verily, I answered.—Wilt thou give me leave, she rejoined, to bring with me a damsel more beautiful than myself, and younger than I, that she may sport with us, and we may make merry with her? For she hath requested that she may accompany me, and pass the night in frolicking with us.—And so saying, she gave me twenty pieces of gold, desiring me to prepare a more plentiful repast, on account of the lady who was to come with her; after which, she bade me adieu, and departed.

Accordingly, on the fourth day, I procured what was requisite, as usual, and soon after sunset she came, accompanied by a female wrapped in an izar, and they entered, and seated themselves. I was rejoiced, and I lighted the candles, and welcomed them with joy and exultation. They then took off their outer garments, and when the new damsel uncovered her face, I perceived that she was like the full moon: I had never beheld a person more beautiful. I arose immediately, and placed before them the food and drink, and we ate and drank, while I continued waiting on the new damsel, and filling the wine cup for her, and drinking with her: but the first lady was affected with a secret jealousy.—By Allah, she said, verily this girl is beautiful! Is she not more charming than I?—Yea, indeed, I answered.—Soon after this, I quitted the room to fetch more wine, and on my return perceived the younger woman lying on the floor; thinking our revels had tired her I attempted to rouse the damsel, my new companion, whereupon her head rolled from her body. The other damsel was gone, and I concluded, therefore, that she had done this from her jealousy; and after reflecting a while, I arose, and took off my clothes, and dug a hole in the Ka'ah, in which I deposited the murdered damsel, afterwards covering her remains with earth, and replacing the marble pavement as it was before. I then dressed myself again, and taking the remainder of my money, went forth, and repaired to the owner of the Ka'ah, and paid him a year's rent, saying to him, I am about to journey to my uncles in Egypt.

So I departed to Egypt, where I met with my uncles, and they were rejoiced to see me. I found that they had concluded the sale of their merchandise, and they said to me, What is the cause of thy coming? I answered, I had a longing desire to be with you, and feared that my money would not suffice me.—For a year I remained with them, enjoying the pleasures of Egypt and its Nile; and I dipped my hand into the residue of my money, and expended it prodigally in eating and drinking until the time approached of my uncles' departure, when I fled from them: so they said, Probably he hath gone before us and returned to Damascus:—and they departed. I then came forth from my concealment, and remained in Cairo three years, squandering away my money until scarcely any of it remained: but meanwhile I sent every year the rent of the Ka'ah at Damascus to its owner: and after the three years my heart became contracted, for nothing remained in my possession but the rent for the year.

I therefore journeyed back to Damascus, and alighted at the Ka'ah. The owner was rejoiced to see me, and I entered it, and

cleansed it of the blood of the murdered damsel, and removing a cushion, I found, beneath this, the necklace that she had worn that night. I took it up and examined it, and wept a while. After this I remained in the house two days, and on the third day I entered the bath, and changed my clothes. I now had no money left; and I went one day to the market, where (the Devil suggesting it to me, in order to accomplish the purpose of destiny) I handed the necklace of jewels to a broker; and he rose to me, and seated me by his side: then having waited until the market was replenished, he took it, and announced it for sale secretly, without my knowledge. The price bidden for it amounted to two thousand pieces of gold; but he came to me and said, This necklace is of brass, of the counterfeit manufacture of the Franks, and its price hath amounted to a thousand pieces of silver. I answered him, Yes: we had made it for a woman, merely to laugh at her, and my wife has inherited it, and we desire to sell it: go, therefore, and receive the thousand pieces of silver. Now when the broker heard this, he perceived that the affair was suspicious, and went and gave the necklace to the chief of the market, who took it to the Walee, and said to him, This necklace was stolen from me, and we have found the thief, clad in the dress of the sons of the merchants. And before I knew what had happened, the officers had surrounded me, and they took me to the Walee, who questioned me respecting the necklace. I told him, therefore, the same story that I had told to the broker; but he laughed, and said, This is not the truth—and instantly his people stripped me of my outer clothing, and beat me with mikra'ahs all over my body, until, through the torture that I suffered from the blows, I said, I stole it; reflecting that it was better I should say I stole it, than confess that its owner was murdered in my abode; for then they would kill me to avenge her; and as soon as I had said so, they cut off my hand, and scalded the stump with boiling oil, and I swooned away. They then gave me to drink some wine, by swallowing which I recovered my senses; and I took my amputated hand, and returned to the Ka'ah; but its owner said to me, Since this hath happened to thee, leave the Ka'ah, and look for another abode; for thou art accused of an unlawful act.—O my master, I replied, give me two or three days' delay that I may seek for a lodging: and he assented to this, and departed and left me. So I remained alone, and sat weeping, and saying, How can I return to my family with my hand cut off? He who cut it off knoweth not that I am innocent: perhaps, then, God will bring about some event for my relief.

I sat weeping violently; and when the owner of the Ka'ah had

departed from me, excessive grief overcame me, and I was sick for two days ; and on the third day, suddenly the owner of the Ka'ah came to me, with some officers of the police, and the chief of the market, and accused me again of stealing the necklace. So I went out to them, and said, What is the news ?—whereupon, without granting me a moment's delay, they bound my arms behind me, and put a chain around my neck, saying to me, The necklace which was in thy possession hath proved to be the property of the governor of Damascus, its Wezeer and its Ruler : it hath been lost from the governor's house for a period of three years, and with it was his daughter. When I heard these words from them, my limbs trembled, and I said within myself, They will kill me ! My death is inevitable ! By Allah, I must relate my story to the governor ; and if he please he will kill me, or if he please he will pardon me.—And when we arrived at the governor's abode, and they had placed me before him, and he beheld me, he said, Is this he who stole the necklace and went out to sell it ? Verily ye have cut off his hand wrongfully.—He then ordered that the chief of the market should be imprisoned, and said to him, Give to this person the compensatory fine for his hand, or I will hang thee and seize all thy property. And he called out to his attendants, who took him and dragged him away.

I was now left with the governor alone, after they had, by his permission, loosed the chain from my neck, and untied the cords which bound my arms ; and the governor, looking towards me, said to me, O my son, tell me thy story, and speak truth. How did this necklace come into thy possession ?—So I replied, O my lord, I will tell thee the truth :—and I related to him all that had happened to me with the first damsel, and how she had brought to me the second, and murdered her from jealousy ; on hearing which, he shook his head, and covered his face with his handkerchief, and wept. Then looking towards me, he said, Know, O my son, that the elder damsel was my daughter ; I kept her closely ; and when she had attained a fit age for marriage, I sent her to the son of her uncle in Cairo ; but he died, and she returned to me, having learnt habits of profligacy from the inhabitants of that city : so she visited thee four times ; and on the fourth occasion, she brought to thee her younger sister. They were sisters by the same mother, and much attached to each other ; and when the event which thou hast related occurred to the elder, she imparted her secret to her sister, who asked my permission to go out with her ; after which the elder returned alone ; and when I questioned her respecting her sister, I found her weeping for her, and she answered, I know no tidings of her :—but she afterwards in-

formed her mother, secretly, of the murder which she had committed ; and her mother privately related the affair to me ; and she continued to weep for her incessantly, saying, By Allah, I will not cease to weep for her until I die. Thy account, O my son, is true ; for I knew the affair before thou toldest it me. See then, O my son, what hath happened : and now I request of thee that thou wilt not oppose me in that which I am about to say ; and it is this :—I desire to marry thee to my youngest daughter ; for she is not of the same mother as they were : she is beautiful, and I will receive from thee no dowry, but will assign to you both an allowance ; and thou shalt be to me as an own son.—I replied, Let it be as thou desirest, O my master. How could I expect to attain unto such happiness?—The governor then sent immediately a courier to bring the property which my father had left me (for he had died since my departure from him), and now I am living in the utmost affluence.

I wondered, said the Jew, at his history ; and after I had remained with him three days, he gave me a large sum of money ; and I left him, to set forth on a journey ; and, arriving in this your country, my residence here pleased me, and I experienced this which hath happened to me with the humpback.

The King, when he had heard this story, said, This is not more wonderful than the story of the humpback, and ye must all of you be hanged, and especially the tailor, who is the source of all the mischief. But he afterwards added, O tailor, if thou tell me a story more wonderful than that of the humpback, I will forgive you your offences. So the tailor advanced, and said :—

THE STORY TOLD BY THE TAILOR

Know, O King of the age, that what hath happened to me is more wonderful than the events which hath happened to all the others. Before I met the humpback, I was, early in the morning, at an entertainment given to certain tradesmen of my acquaintance, consisting of tailors and linen drapers and carpenters and others ; and when the sun had risen, the repast was brought for us to eat ; and lo, the master of the house came in to us, accompanied by a strange and handsome young man, of the inhabitants of Baghdad. He was attired in clothes of the handsomest description, and was a most comely person, excepting that he was lame ; and as soon as he entered and saluted us, we rose to him ; but when he was about to seat himself, he observed among us a man who was a barber, whereupon he refused to sit down, and desired to depart from us. We and the master of the house, however, prevented him, and urged him to seat himself ; and the

host conjured him, saying, What is the reason of thy entering, and then immediately departing?—By Allah, O my master, replied he, offer me no opposition; for the cause of my departure is this barber, who is sitting with you. And when the host heard this, he was exceedingly surprised, and said, How is it that the heart of this young man, who is from Baghdad, is troubled by the presence of this barber? We then looked towards him, and said, Relate to us the cause of thy displeasure against this barber; and the young man replied, O company, a surprising adventure happened to me with this barber in Baghdad, my city; and he was the cause of my lameness, and of the breaking of my leg; and I have sworn that I will not sit in any place where he is present, nor dwell in any town where he resides: I quitted Baghdad and took up my abode in this city, and I will not pass the next night without departing from it.—Upon this, we said to him, We conjure thee, by Allah, to relate to us thy adventure with him:—and the countenance of the barber turned pale when he heard us make this request. The young man then said,—

Know, O good people, that my father was one of the chief merchants of Baghdad; and God, whose name be exalted, blessed him with no son but myself; and when I grew up, and had attained to manhood, my father was admitted to the mercy of God, leaving me wealth and servants and other dependants; whereupon I began to attire myself in clothes of the handsomest description, and to feed upon the most delicious meats. Now God, whose perfection be extolled, made me to be a hater of women; and so I continued, until one day I was walking through the streets of Baghdad, when a party of them stopped my way: I therefore fled from them, and, entering a bye-street which was not a thoroughfare, I reclined upon a mastabah at its further extremity. Here I had been seated but a short time when, lo, a window opposite the place where I sat was opened, and there looked out from it a damsel like the full moon, such as I had never in my life beheld. She had some flowers, which she was watering, beneath the window; and she looked to the right and left, and then shut the window, and disappeared from before me. Fire had been shot into my heart, and my mind was absorbed by her; my hatred of women was turned into love, and I continued sitting in the same place until sunset, in a state of distraction from the violence of my passion, when lo, the Kadee of the city came riding along, with slaves before him and servants behind him, and alighted, and entered the house from which the damsel had looked out: so I knew that he must be her father.

I then returned to my house, sorrowful; and fell upon my bed, full of anxious thoughts; and my female slaves came in to me,

and seated themselves around me, not knowing what was the matter with me; and I acquainted them not with my case, nor returned any answers to their questions; and my disorder increased. The neighbours, therefore, came to cheer me with their visits; and among those who visited me was an old woman, who, as soon as she saw me, discovered my state; whereupon she seated herself at my head, and addressing me in a kind manner, said, O my son, tell me what hath happened to thee? So I related to her my story, and she said, O my son, this is the daughter of the Kadee of Baghdad, and she is kept in close confinement: the place where thou sawest her is her apartment, and her father occupies a large saloon below, leaving her alone; and often do I visit her; thou canst obtain an interview with her only through me: so brace up thy nerves. When I heard, therefore, what she said, I took courage, and fortified my heart; and my family rejoiced that day. I rose up firm in limb, and hoping for complete restoration; and the old woman departed; but she returned with her countenance changed, and said, O my son, ask not what she did when I told her of thy case; for she said, If thou abstain not, O ill-omened old woman, from this discourse, I will treat thee as thou deservest:—but I must go to her a second time.

On hearing this, my disorder increased: after some days, however, the old woman came again, and said, O my son, I desire of thee a reward for good tidings. My soul returned to my body at these words, and I replied, Thou shalt receive from me everything that thou canst wish. She then said, I went yesterday to the damsel, and when she beheld me with broken heart and weeping eye, she said to me, O my aunt, wherefore do I see thee with contracted heart?—and when she had thus said, I wept, and answered, O my daughter and mistress, I came to thee yesterday from visiting a youth who loved thee, and he is at the point of death on thy account:—and, her heart being moved with compassion, she asked, Who is this youth of whom thou speakest? I answered, He is my son, and the child that is dear to my soul: he saw thee at the window some days ago, while thou wast watering thy flowers; and when he beheld thy face, he became distracted with love for thee: I informed him of the conversation that I had with thee the first time; upon which his disorder increased, and he took to his pillow: he is now dying, and there is no doubt of his fate.—And upon this, her countenance became pale, and she said, Is this all on my account?—Yea, by Allah, I answered; and what dost thou order me to do?—Go to him, said she; convey to him my salutation, and tell him that my love is greater than his; and on Friday next, before the congrega-

tional prayers, let him come hither: I will give orders to open the door to him, and to bring him up to me, and I will have a short interview with him, and he shall return before my father comes back from the prayers.

When I heard these words of the old woman, the anguish which I had suffered ceased; my heart was set at rest, and I gave her the suit of clothes which I was then wearing, and she departed, saying to me, Cheer up thy heart. I replied, I have no longer any pain. The people of my house and my friends communicated, one to another, the good news of my restoration to health, and I remained thus until the Friday, when the old woman came in to me, and asked me respecting my state: so I informed her that I was happy and well. I then dressed and perfumed myself, and sat waiting for the people to go to prayers, that I might repair to the damsel; but the old woman said to me, Thou hast yet more than ample time, and if thou go to the bath and shave, especially for the sake of obliterating the traces of thy disorder, it will be more becoming.—It is a judicious piece of advice, replied I; but I will shave my head first, and then go to the bath.

So I sent for a barber to shave my head, saying to the boy, Go to the market, and bring me a barber, one who is a man of sense, little inclined to impertinence, that he may not make my head ache by his chattering. And the boy went, and brought this sheykh, who, on entering, saluted me; and when I had returned his salutation, he said to me, May God dispel thy grief and thine anxiety, and misfortunes and sorrows! I responded, May God accept thy prayer! He then said, Be cheerful, O my master; for health hath returned to thee. Dost thou desire to be shaved or to be bled?—for it hath been handed down, on the authority of Ibn 'Abbas, that the Prophet said, Whoso shorteneth his hair on Friday, God will avert from him seventy diseases;—and it hath been handed down also, on the same authority, that the Prophet said, Whoso is cupped on Friday will not be secure from the loss of sight and from frequent diseases.—Abstain, said I, from this useless discourse, and come immediately, shave my head, for I am weak. And he arose, and, stretching forth his hand, took out a handkerchief, and opened it; and lo, there was in it an astrolabe, consisting of seven plates; and he took it, and went into the middle of the court, where he raised his head towards the sun, and looked for a considerable time; after which he said to me, Know that there have passed, of this our day,—which is Friday, and which is the tenth of Safar, of the year 263 of the Flight of the Prophet,—upon whom be the most excellent of blessings and peace!—and the ascendant star of which, accord-

ing to the required rules of the science of computation, is the planet Mars,—seven degrees and six minutes; and it happeneth that Mercury hath come in conjunction with that planet; and this indicateth that the shaving of hair is now a most excellent operation: and it hath indicated to me, also, that thou desirest to confer a benefit upon a person: and fortunate is he!—but after that, there is an announcement that presenteth itself to me respecting a matter which I will not mention to thee.

By Allah, I exclaimed, thou hast wearied me, and dissipated my mind, and augured against me, when I required thee only to shave my head: arise, then, and shave it; and prolong not thy discourse to me. But he replied, By Allah, if thou knewest the truth of the case, thou wouldst demand of me a further explication; and I counsel thee to do this day as I direct thee, according to the calculations deduced from the stars: it is thy duty to praise God, and not to oppose me; for I am one who giveth thee good advice, and who regardeth thee with compassion: I would that I were in thy service for a whole year, that thou mightest do me justice; and I desire not any pay from thee for so doing.—When I heard this, I said to him, Verily thou art killing me this day, and there is no escape for me.—O my master, he replied, I am he whom the people call Es-Samit, on account of the paucity of my speech, by which I am distinguished above my brothers: for my eldest brother is named El-Bakbook; and the second, El-Heddar; and the third, Bakbak; and the fourth is named El-Kooz el-Aswanee; and the fifth, El'Ashshar; and the sixth is named Shakalik; and the seventh brother is named Es-Samit; and he is myself.

Now when this barber thus overwhelmed me with his talk, I felt as if my gall-bladder had burst, and said to the boy, Give him a quarter of a piece of gold, and let him depart from me for the sake of Allah: for I have no need to shave my head. But the barber on hearing what I said to the boy, exclaimed, What is this that thou hast said, O my lord? By Allah, I will accept from thee no pay unless I serve thee; and serve thee I must; for to do so is incumbent on me, and to perform what thou requirest; and I care not if I receive from thee no money. If thou knowest not my worth, I know thine; and thy father—may Allah have mercy upon him!—treated us with beneficence; for he was a man of generosity. By Allah, thy father sent for me one day, like this blessed day, and when I went to him, he had a number of his friends with him, and he said to me, Take some blood from me. So I took the astrolabe, and observed the altitude for him, and found the ascendant of the hour to be of evil omen, and that the letting of blood would be attended with trouble: I therefore

acquainted him with this, and he conformed to my wish, and waited until the arrival of the approved hour, when I took the blood from him. He did not oppose me; but, on the contrary, thanked me; and in like manner all the company present thanked me; and thy father gave me a hundred pieces of gold for services similar to the letting of blood.—May God, said I, show no mercy to my father for knowing such a man as thou!—and the barber laughed, and exclaimed, There is no deity but God! Mohammad is God's Apostle! Extolled be the perfection of Him who changeth others, but is not changed! I did not imagine thee to be otherwise than a man of sense; but thou hast talked nonsense in consequence of thy illness. God hath mentioned, in His Excellent Book, those who restrain their anger, and who forgive men:—but thou art excused in every case. I am unacquainted, however, with the cause of thy haste; and thou knowest that thy father used to do nothing without consulting me; and it hath been said, that the person to whom one applies for advice should be trusted: now thou wilt find no one better acquainted with the affairs of the world than myself, and I am standing on my feet to serve thee. I am not displeased with thee, and how then art thou displeased with me? But I will have patience with thee on account of the favours which I have received from thy father.—By Allah, said I, thou hast wearied me with thy discourse, and overcome me with thy speech! I desire that thou shave my head and depart from me.

I gave vent to my rage; and would have arisen, even if he had wetted my head, when he said, I knew that displeasure with me had overcome thee; but I will not be angry with thee, for thy sense is weak, and thou art a youth: a short time ago I used to carry thee on my shoulder, and take thee to the school.—Upon this, I said to him, O my brother, I conjure thee by the requisitions of Allah, depart from me that I may perform my business, and go thou thy way. Then I rent my clothes; and when he saw me do this, he took the razor, and sharpened it, and continued to do so until my soul almost parted from my body; then advancing to my head, he shaved a small portion of it; after which he raised his hand, and said, O my lord, haste is from the Devil; I do not imagine that thou knowest my condition in society; for my hand lighteth upon the heads of kings and emeers and wezeers and sages and learned men.—Leave, said I, that which doth not concern thee! Thou hast contracted my heart, and troubled my mind.—I fancy that thou art in haste, he rejoined. I replied, Yes! Yes! Yes!—Proceed slowly, said he; for verily haste is from the Devil, and it giveth occasion to repentance and disappointment; and he upon whom be blessing

and peace hath said, The best of affairs is that which is commenced with deliberation :—and by Allah, I am in doubt as to thine affair : I wish, therefore, that thou wouldst make known to me what thou art hasting to do ; and may it be good ; for I fear it is otherwise.

There now remained, to the appointed time, three hours ; and he threw the razor from his hand in anger, and taking the astrolabe, went again to observe the sun ; then after he had waited a long time, he returned, saying, There remain to the hour of prayer, three hours, neither more nor less.—For the sake of Allah, said I, be silent ; for thou hast crumbled my liver !—and thereupon, he took the razor, and sharpened it as he had done the first time, and shaved another portion of my head. Then stopping again, he said, I am in anxiety on account of thy hurry : if thou wouldst acquaint me with the cause of it, it would be better for thee ; for thou knowest that thy father used to do nothing without consulting me.

I perceived now that I could not avoid his importunity, and said within myself, the time of prayer is almost come, and I desire to go before the people come out from the service : if I delay a little longer, I know not how to gain admission to her. I therefore said to him, Be quick, and cease from this chattering and impertinence ; for I desire to repair to an entertainment with my friends. But when he heard the mention of the entertainment, he exclaimed, The day is a blessed day for me ! I yesterday conjured a party of my intimate friends to come and feast with me, and forgot to prepare for them anything to eat ; and now I have remembered it. Alas for the disgrace that I shall experience for them !—So I said to him, Be in no anxiety on this account, since thou hast been told that I am going to-day to an entertainment ; for all the food and drink that is in my house shall be thine if thou use expedition in my affair, and quickly finish shaving my head.—May God recompense thee with every blessing ! he replied : describe to me what thou hast for my guests, that I may know it.—I have, said I, five dishes of meat, and ten fowls fricandoed, and a roasted lamb.—Cause them to be brought before me, he said, that I might see them. So I had them brought to him, and he exclaimed, Divinely art thou gifted ! How generous is thy soul ! But the incense and perfumes are wanting.—I brought him, therefore, a box containing nedd and aloes-wood and ambergris and musk, worth fifty pieces of gold.—The time had now become contracted, like my own heart ; so I said to him, Receive this, and shave the whole of my head, by the existence of Mohammad, God favour and preserve him ! But he replied, By Allah, I will not take it until I see all

that it contains. I therefore ordered the boy, and he opened the box to him; whereupon the barber threw down the astrolabe from his hand, and, seating himself upon the ground, turned over the perfumes and incense and aloes-wood in the box until my soul almost quitted my body.

He then advanced, and took the razor, and shaved another small portion of my head; after which he said, By Allah, O my son, I know not whether I should thank thee or thank thy father; for my entertainment to-day is entirely derived from thy bounty and kindness, and I have no one among my visitors deserving of it; for my guests are Zeytoon the bath-keeper, and Saleea the wheat-seller, and 'Owkal the bean-seller, and 'Akresheh the grocer, and Homeyd the dustman, and 'Akarish the milk-seller, and each of these hath a peculiar dance which he performeth, and peculiar verses which he reciteth; and the best of their qualities is, that they are like thy servant the memlook who is before thee; and I, thy slave, know neither loquacity nor impertinence. As to the bath-keeper, he saith, If I go not to the feast, it cometh to my house!—and as to the dustman, he is witty, and full of frolic; often doth he dance, and say, News, with my wife, is not kept in a chest!—and each of my friends hath jests that another hath not: but the description is not like the actual observation. If thou choose, therefore, to come to us, it will be more pleasant both to thee and to us: relinquish, then, thy visit to thy friends of whom thou hast told us that thou desirest to go to them; for the traces of disease are yet upon thee, and probably thou art going to a people of many words, who will talk of that which concerneth them not; or probably there will be among them one impertinent person; and thy soul is already disquieted by disease.—I replied, If it be the will of God, that shall be on some other day:—but he said, It will be more proper that thou first join my party of friends, that thou mayest enjoy the conviviality, and delight thyself with their salt.

Upon this I laughed from a heart laden with anger, and said to him, Do what I require, that I may go in the care of God, whose name be exalted, and do thou go to thy friends, for they are waiting thine arrival. He replied, I desire nothing but to introduce thee into the society of these people; for verily they are of the sons of that class among which is no impertinent person; and if thou didst but behold them once, thou wouldst leave all thine own companions.—May God, said I, give thee abundant joy with them, and I must bring them together here some day.—If that be thy wish, he rejoined, and thou wilt first attend the entertainment of thy friends this day, wait until I take this present with which thou hast honoured me, and place it

before my friends, that they may eat and drink without waiting for me, and then I will return to thee, and go with thee to thy companions; for there is no false delicacy between me and my companions that should prevent my leaving them: so I will return to thee quickly, and repair with thee whithersoever thou goest.—Upon this, I exclaimed, There is no strength nor power but in God, the High, the Great! Go thou to thy companions, and delight thy heart to them, and leave me to repair to mine, and to remain with them this day, for they are waiting my arrival.—But he said, I will not leave thee to go alone.—The place to which I am going, said I, none can enter except myself.—I suppose then, he rejoined, that thou hast an appointment to-day with some female: otherwise, thou wouldst take me with thee; for I am more deserving than all other men, and will assist thee to attain what thou desirest. I fear that thou art going to visit some strange woman, and that thy life will be lost; for in this city of Baghdad no one can do anything of this kind, especially on such a day as this: seeing that the Walee of Baghdad is a terrible, sharp sword.—Woe to thee, O wicked old man! I exclaimed. What are these words with which thou addressest me?—And upon this, he kept a long silence.

The time of prayer had now arrived, and the time of the Khutbeh was near, when he had finished shaving my head: so I said to him, Go with this food and drink to thy friends, and I will wait for thee until thou return, and thou shalt accompany me:—and I continued my endeavours to deceive him, that he might go away; but he said to me, Verily thou art deceiving me, and wilt go alone, and precipitate thyself into a calamity from which there will be no escape for thee: by Allah! by Allah! then, quit not this spot until I return to thee and accompany thee, that I may know what will be the result of thine affair.—I replied, Well: prolong not thine absence from me. And he took the food and drink and other things which I had given him, but entrusted them to a porter to convey them to his abode, and concealed himself in one of the bye-streets. I then immediately arose. The mueddins on the menarehs had chanted the Selam of Friday; and I put on my clothes, and went forth alone, and, arriving at the bye-street, stopped at the door of the house where I had seen the damsel; and lo, the barber was behind me and I knew it not. I found the door open, and entered; and immediately the master of the house returned from the prayers, and entered the saloon, and closed the door; and I said within myself, How did this devil discover me?

Now it happened, just at this time, for the fulfilment of God's purpose to send the veil of protection before me, that a female

slave belonging to the master of the house committed some offence, in consequence of which he beat her, and she cried out; whereupon a male slave came in to him to liberate her; but he beat him also, and he likewise cried out; and the barber concluded that he was beating me; so he cried, and rent his clothes, and sprinkled dust upon his head, shrieking, and calling for assistance. He was surrounded by people, and said to them, My master hath been killed in the house of the Kadee! Then running to my house, crying out all the while, and with a crowd behind him, he gave the news to my family; and I knew not what he had done when they approached, crying, Alas for our master!—The barber all the while being before them, with his clothes rent, and a number of the people of the city with them. They continued shrieking, the barber shrieking at their head, and all of them exclaiming, Alas for our slain!—Thus they advanced to the house in which I was confined; and when the Kadee heard of this occurrence, the event troubled him, and he arose, and opened the door, and seeing a great crowd, he was confounded and said, O people, what is the news? The servants replied, Thou hast killed our master.—O people, rejoined he, what hath your master done unto me that I should kill him; and wherefore do I see this barber before you?—Thou hast just now beaten him with mikra'ahs, said the barber; and I heard his cries.—What hath he done that I should kill him? repeated the Kadee. And whence, he added, came he; and whither would he go?—Be not an old man of malevolence, exclaimed the barber; for I know the story, and the reason of his entering thy house, and the truth of the whole affair: thy daughter is in love with him, and he is in love with her; and thou hast discovered that he had entered thy house, and hast ordered thy young men, and they have beaten him. By Allah, none shall decide between us and thee excepting the Khaleefeh; or thou shalt bring forth to us our master that his family may take him; and oblige me not to enter and take him forth from you: haste then thyself to produce him.

Upon this, the Kadee was withheld from speaking, and became utterly abashed before the people: but presently he said to the barber, If thou speak truth, enter thyself, and bring him forth. So the barber advanced, and entered the house; and when I saw him do so, I sought for a way to escape; but I found no place of refuge excepting a large chest which I observed in the same apartment in which I then was: I therefore entered this, and shut down the lid, and held in my breath. Immediately after, the barber ran into the saloon, and, without looking in any other direction than that in which I had concealed my-

self, came thither : then turning his eyes to the right and left, and seeing nothing but the chest, he raised it upon his head ; whereupon my reason forsook me. He quickly descended with it ; and I, being now certain that he would not quit me, opened the chest, and threw myself upon the ground. My leg was broken by the fall ; and when I came to the door of the house, I found a multitude of people : I had never seen such a crowd as was there collected on that day ; so I began to scatter gold among them, to divert them ; and while they were busied in picking it up, I ran through the bye-streets of Baghdad, followed by this barber ; and wherever I entered, he entered after me, crying, They would have plunged me into affliction on account of my master ! Praise be to God who aided me against them, and delivered my master from their hands ! Thou continuedst, O my master, to be excited by haste for the accomplishment of thine evil design until thou broughtest upon thyself this event ; and if God had not blessed thee with me, thou hadst not escaped from this calamity into which thou hast fallen ; and they might have involved thee in a calamity from which thou wouldst never have escaped. Beg, therefore, of God, that I may live for thy sake, to liberate thee in future. By Allah, thou hast almost destroyed me by thine evil design, desiring to go alone : but we will not be angry with thee for thine ignorance, for thou art endowed with little sense, and of a hasty disposition.—Art thou not satisfied, replied I, with that which thou hast done, but wilt thou run after me through the market-streets ? And I desired for death to liberate me from him ; but found it not ; and in the excess of my rage I ran from him, and, entering a shop in the midst of the market, implored the protection of its owner ; and he drove away the barber from me.

I then seated myself in a magazine belonging to him, and said within myself, I cannot now rid myself of this barber ; but he will be with me night and day, and I cannot endure the sight of his face. So I immediately summoned witnesses, and wrote a document, dividing my property among my family, and appointing a guardian over them, and ordered him to sell the house and all the immovable possessions, charging him with the care of the old and young, and set forth at once on a journey in order to escape from this rascal. I then arrived in your country, where I took up my abode, and have remained a considerable time ; and when ye invited me, and I came unto you, I saw this vile rascal among you, seated at the upper end of the room. How, then, can my heart be at ease, or my sitting in your company be pleasant to me, with this fellow, who hath brought these events upon me, and been the cause of the breaking of my leg ?

The young man still persevered in his refusal to remain with us; and when we had heard his story, we said to the barber, Is this true which this young man hath said of thee?—By Allah, he answered, it was through my intelligence that I acted thus towards him; and had I not done so, he had perished; myself only was the cause of his escape; and it was through the goodness of God, by my means, that he was afflicted by the breaking of his leg instead of being punished by the loss of his life. Were I a person of many words, I had not done him this kindness; and now I will relate to you an event that happened to me, that ye may believe me to be a man of few words, and less of an impatient than my brothers; and it was this:—

THE BARBER'S STORY OF HIMSELF

I was living in Baghdad, in the reign of the Prince of the Faithful El-Muntasir bi-llah, who loved the poor and indigent, and associated with the learned and virtuous; and it happened, one day, that he was incensed against ten persons, in consequence of which, he ordered the chief magistrate of Baghdad to bring them to him in a boat. I saw them, and I said within myself, these persons have assembled for nothing but an entertainment, and, I suppose, will pass their day in this boat eating and drinking; and none shall be their companion but myself:—so I embarked, and mixed myself among them; and when they had landed on the opposite bank, the guards of the Walee came with chains, and put them upon their necks, and put a chain upon my neck also.—Now this, O people, is it not a proof of my generosity, and of my paucity of speech? For I determined not to speak.—They took us, therefore, all together, in chains, and placed us before El-Muntasir bi-llah, the Prince of the Faithful; whereupon he gave orders to strike off the heads of the ten; and the executioner struck off the heads of the ten, and I remained. The Khaleefeh then turning his eyes, and beholding me, said to the executioner, Wherefore dost thou not strike off the heads of all the ten? He answered, I have beheaded every one of the ten.—I do not think, rejoined the Khaleefeh, that thou hast beheaded more than nine; and this who is before me is the tenth. But the executioner replied, By thy beneficence, they are ten.—Count them, said the Khaleefeh. And they counted them; and lo, they were ten. The Khaleefeh then looked towards me, and said, What hath induced thee to be silent on this occasion; and how hast thou become included among the men of blood?—And when I heard the address of the Prince of the Faithful, I said to him, Know, O Prince of the Faithful, that

I am the sheykh Es-Samit (the Silent), I possess, of silence, a large stock; and as to the gravity of my understanding, and the quickness of my apprehension, and the paucity of my speech, they are unbounded: my trade is that of a barber; and yesterday, early in the morning, I saw these ten men proceeding to the boat; whereupon I mixed myself with them, and embarked with them, thinking that they had met together for an entertainment; but soon it appeared that they were criminals; and the guards came to them, and put chains upon their necks, and upon my neck also they put a chain; and from the excess of my generosity I was silent, and spoke not: my speech was not heard on that occasion, on account of the excess of my generosity; and they proceeded with us until they stationed us before thee, and thou gavest the order to strike off the heads of the ten, and I remained before the executioner, and acquainted you not with my case. Was not this great generosity which compelled me to accompany them to slaughter? But throughout my life I have acted in this excellent manner.

When the Khaleefeh heard my words, and knew that I was of a very generous character, and of few words, and not inclined to impertinence as this young man, whom I delivered from horrors, asserteth, he said, Hast thou brothers? I answered, Yes: six.—And are thy six brothers, said he, like thyself, distinguished by silence and knowledge, and paucity of speech? I answered, they lived not so as to be like me: thou hast disparaged me by thy supposition, O Prince of the Faithful, and it is not proper that thou shouldst compare my brothers to me; for through the abundance of their speech, and the smallness of their generous qualities, each of them experienced a defect: the first was lame; the second, deprived of many of his teeth; the third, blind; the fourth, one-eyed; the fifth, cropped of his ears; and the sixth had both his lips cut off: and think not, O Prince of the Faithful, that I am a man of many words: nay, I must prove to thee that I am more of a generous character than they; and each of them met with a particular adventure, in consequence of which he experienced a defect: if thou please, I will relate their stories to thee.

THE BARBER'S STORY OF HIS FIRST BROTHER

Know, O Prince of the Faithful, that the first (who was named El-Bakbook) was the lame one. He practised the art of a tailor in Baghdad, and used to sew in a shop which he hired of a man possessing great wealth, who lived over the shop, and who had, in the lower part of his house, a mill. And as my lame brother was

sitting in his shop one day, sewing, he raised his head, and saw a woman like the rising full moon, at a projecting window of the house, looking at the people passing by; and as soon as he beheld her, his heart was entangled by her love. He passed that day gazing at her, and neglecting his occupation, until the evening; and on the following morning he opened his shop, and sat down to sew; but every time that he sewed a stitch, he looked towards the window; and in this state he continued, sewing nothing sufficient to earn a piece of silver.

On the third day he seated himself again in his place, looking towards the woman; and she saw him, and, perceiving that he had become enslaved by her love, laughed in his face, and he, in like manner, laughed in her face. She then disappeared from before him, and sent to him her slave-girl, with a wrapper containing a piece of red flowered silk; and the girl, coming to him, said to him, My mistress saluteth thee, and desireth thee to cut out for her, with the hand of skill, a shirt of this piece, and to sew it beautifully. So he answered, I hear and obey: and he cut out for her the shirt, and finished the sewing of it on that day; and on the following day the slave-girl came to him again, and said to him, My mistress saluteth thee, and saith to thee, How didst thou pass last night?—for she tasted not sleep, from her passion for thee.—She then placed before him a piece of yellow satin, and said to him, My mistress desireth thee to cut out for her, of this piece, two pairs of trousers, and to make them this day. He replied, I hear and obey. Salute her with abundant salutations, and say to her, Thy slave is submissive to thine order, and command him whatsoever thou wilt.—He then busied himself with the cutting out, and used all diligence in sewing the two pairs of trousers; and presently the woman looked out at him from the window, and saluted him by a sign, now casting down her eyes, and now smiling in his face, so that he imagined he should soon have conversation with her. After this, she disappeared from before him, and the slave-girl came to him; so he delivered to her the two pairs of trousers, and she took them and departed: and when the night came, he threw himself upon his bed, and remained turning himself over in restlessness until the morning.

On the following day, the master of the house came to my brother, bringing some linen, and said to him, Cut out and make this into shirts for me. He replied, I hear and obey:—and ceased not from his work until he had cut out twenty shirts by the time of nightfall, without having tasted food. The man then said to him, How much is thy hire for this?—but my brother answered not; and the damsel made a sign to him that he should receive nothing, though he was absolutely in want of a single copper coin.

For three days he continued scarcely eating or drinking anything, in his diligence to accomplish his work, and when he had finished it, he went to deliver the shirts.

Now the young woman had acquainted her husband with the state of my brother's mind, but my brother knew not this; and she planned with her husband to employ him in sewing without remuneration, and moreover to amuse themselves by laughing at him: so, when he had finished all the work that they gave him, they contrived a plot against him, and married him to their slave-girl; and on the day when he desired to introduce himself to her, they said to him, Pass this night in the mill, and to-morrow thou shalt enjoy happiness. My brother, therefore, thinking that their intention was good, passed the night in the mill alone. Meanwhile, the husband of the young woman went to the miller, and instigated him by signs to make my brother turn the mill. The miller, accordingly, went in to him at midnight, and began to exclaim, Verily this bull is lazy, while there is a great quantity of wheat, and the owners of the flour are demanding it: I will therefore yoke him in the mill, that he may finish the grinding of the flour:—and so saying, he yoked my brother, and thus he kept him until near morning, when the owner of the house came, and saw him yoked in the mill, and the miller flogging him with the whip; and he left him, and retired. After this the slave-girl to whom he had been contracted in marriage came to him early in the morning, and, having unbound him from the mill, said to him, Both I and my mistress have been distressed by this which hath befallen thee, and we have participated in the burden of thy sorrow. But he had no tongue wherewith to answer her, by reason of the severity of the flogging. He then returned to his house; and lo, the sheykh who had performed the marriage contract came and saluted him, saying, May Allah prolong thy life! May thy marriage be blessed!—May God not preserve the liar! returned my brother: thou thousand-fold villain! By Allah, I went only to turn the mill in the place of the bull until the morning.—Tell me thy story, said the sheykh:—and my brother told him what had happened to him: upon which the sheykh said, Thy star agreeth not with hers: but if thou desire that I should change for thee the mode of the contract, I will change it for another better than it, that thy star may agree with hers.—See then, replied my brother, if thou hast any other contrivance to employ.

My brother then left him, and repaired again to his shop, hoping that somebody might give him some work, with the profit of which he might obtain his food; and lo, the slave-girl came to him. She had conspired with her mistress to play him this trick, and said to him, Verily, my mistress is longing for thee, and she hath

gone up to look at thy face from the window. And my brother had scarcely heard these words when she looked out at him from the window, and, weeping, said, Wherefore hast thou cut short the intercourse between us and thee? But he returned her no answer: so she swore to him that all that had happened in the mill was not with her consent; and when my brother beheld her beauty and loveliness, the troubles that had befallen him became effaced from his memory, and he accepted her excuse, and rejoiced at the sight of her. He saluted her, therefore, and conversed with her, and then sat a while at his work; after which the slave-girl came to him, and said, My mistress saluteth thee, and informeth thee that her husband hath determined to pass this next day in the house of one of his intimate friends; wherefore, when he hath gone thither, do thou come to her.—Now the husband of the young woman had said to her, How shall we contrive when he cometh to thee that I may take him and drag him before the Walee? She replied, Let me then play him a trick, and involve him in a disgrace for which he shall be paraded throughout this city as an example to others:—and my brother knew nothing of the craftiness of women. Accordingly, at the approach of the time, the slave-girl came to him, and, taking him by the hand, returned with him to her mistress, who said to him, Verily, O my master, I have been longing for thee.—Hasten then, said he, to give me a kiss, first of all. And his words were not finished when the young woman's husband came in from his neighbour's house, and, seizing my brother, exclaimed to him, By Allah I will not loose thee but in the presence of the chief magistrate of the police. My brother humbled himself before him; but, without listening to him, he took him to the house of the Walee, who flogged him with whips, and mounted him upon a camel, and conveyed him through the streets of the city, the people crying out, This is the recompense of him who breaketh into the hareems of others!—and he fell from the camel, and his leg broke: so he became lame. The Walee then banished him from the city; and he went forth, not knowing whither to turn his steps; but I, though enraged, overtook him, and brought him back; and I have taken upon myself to provide him with meat and drink unto the present day.

The Khaleefeh laughed at my story, and exclaimed, Thou hast spoken well:—but I replied, I will not accept this honour until thou hast listened to me while I relate to thee what happened to the rest of my brothers; and think me not a man of many words.—Tell me, said the Khaleefeh, what happened to all thy brothers, and grace my ears with these nice particulars: I beg thee to employ exuberance of diction in thy relation of these pleasant tales.

THE BARBER'S STORY OF HIS SECOND BROTHER

So I said, Know, O Prince of the Faithful, that my second brother, whose name was El-Heddar, was going one day to transact some business, when an old woman met him, and said to him, O man, stop a little, that I may propose to thee a thing which, if it please thee, thou shalt do for me. My brother, therefore, stopped; and she said to him, I will guide thee to a thing, and rightly direct thee to it, on the condition that thy words be not many. So he said, Communicate what thou hast to tell me:—and she proceeded thus:—What sayest thou of a handsome house, with running water, and fruit and wine, and a beautiful face to behold, and a smooth cheek to kiss, and lovely clothes and jewels; and to enjoy all these pleasures without interruption? Now, if thou wilt act agreeably with the condition that I have imposed upon thee, thou wilt see prosperity.—When my brother had heard her words, he said to her, O my mistress, how is it that thou hast sought me out in preference to all the rest of the creation for this affair; and what is there in me that hath pleased thee? She replied, Did I not say to thee that thou must not be a person of many words? Be silent then, and come with me.

The old woman then went her way, my brother following her, eager to enjoy the pleasures which she had described to him, until they had entered a spacious house, when she went up with him to an upper story, and my brother perceived that he was in a beautiful palace, in which he beheld four damsels, than whom none more lovely had ever been seen, singing with voices that would charm a heart as insensible as stone. One of these damsels drank a cup of wine; and my brother said to her, May it be attended with health and vigour! and advanced to wait upon her; but she prevented his doing so, giving him to drink a cup of wine; and as soon as he had drunk it, she slapped him on his neck. When he found that she treated him thus, he went out from the chamber in anger, and with many words; but the old woman, following him, made a sign to him with her eye that he should return: so he returned, and seated himself, without speaking; and upon this, the damsel slapped him upon the back of his neck until he became senseless; after which, recovering, he withdrew. The old woman, however, overtook him, and said to him, Wait a little, and thou shalt have a reward.—How many times, said he, shall I wait a little before I receive it? The old woman answered, When she hath become exhilarated with wine she will recompense thee well. He therefore returned to his place,

and resumed his seat. All the four damsels then arose, and the old woman directed them to divest my brother of his outer clothes, and to sprinkle some rose-water upon his face; and when they had done so, the most beautiful one among them said to him, May Allah exalt thee to honour! Thou hast entered my abode, and if thou have patience to submit to my requisitions, we will reward thee well.—O my mistress, he replied, I am thy slave, and under thy authority.—Know then, said she, that I am devotedly fond of frolic, and he who complieth with my demands will obtain my favour. Then she ordered the other damsels to sing; and they sang so that their hearers were in an ecstasy; after which the chief lady said to one of the other damsels, Take thy master, and do what is required, and bring him back to me immediately.

Accordingly, she took him away, ignorant of that which she was about to do; and the old woman came to him, and said, Be patient; for there remaineth but little to do. He then turned towards the damsel, and the old woman said to him, Be patient: thou hast almost succeeded, and there remaineth but one thing, which is, to shave thy beard.—How, said he, shall I do that which will disgrace me among the public? The old woman answered, She desireth this only to make thee like a beardless youth, that there may be nothing on thy face to prick her; for her heart is affected with a violent love for thee. Be patient, therefore, and thou shalt have thy reward.—So my brother patiently submitted to the damsel's directions: his beard was shaven, and he was shorn also of his eyebrows and mustaches, and his face was painted red, before the damsel took him back to the chief lady, who, when she saw him, was at first frightened at him, and then laughed until she fell backwards, and exclaimed, O my master, thou hast gained me by these proofs of thine amiable manners! She then conjured him by her life to arise and dance; and he did so; and there was not a single cushion in the chamber that she did not throw at him. In like manner also the other damsels threw at him various things, such as oranges, and limes, and citrons, until he fell down senseless from the pelting, while they slapped him incessantly upon the back of his neck, and cast things in his face. But at length the old woman said to him, Now thou shalt have thy reward. Know that there remaineth to thee no more beating, nor doth there remain for thee to do more than one thing, namely, this: it is her custom, when she is under the influence of wine, to suffer no one to come near her until she hath taken off her outer clothes: thou, being prepared in the like manner, must run after her, and she will run before thee as though she were flying from thee;

but cease not to follow her from place to place until thou overtake her. He arose, therefore, and did so: the lady ran before, and as he followed her, she passed from chamber to chamber, and he still ran after her. At last he heard her utter a slight sound as she ran before him, and, continuing his pursuit, he suddenly found himself in the midst of the street.

This street was in the market of the leather-sellers, who were then crying skins for sale; and when the people there collected saw him in this condition, almost naked, with shaven beard and eyebrows and mustaches, and with his face painted red, they shouted at him, and raised a loud laugh, and some of them beat him with the skins until he became insensible. Then they placed him upon an ass, and conducted him to the Walee, who exclaimed, What is this? They answered, This descended upon us from the house of the Wezeer, in this condition. And the Walee inflicted upon him a hundred lashes, and banished him from the city: but I went out after him, and brought him back privately into the city, and allotted him a maintenance. Had it not been for my generous disposition, I had not borne with such a person.

THE BARBER'S STORY OF HIS THIRD BROTHER

As to my third brother (the blind man, Bakkak), who was also surnamed Kuffeh, fate and destiny impelled him one day to a large house, and he knocked at the door, hoping that its master would answer him, and that he might beg of him a trifle. The owner called out, Who is at the door? but my brother answered not; and then heard him call with a loud voice, Who is this? Still, however, he returned him no answer; and he heard the sounds of his footsteps approaching until he came to the door and opened it, when he said to him, What dost thou desire? My brother answered, Something for the sake of God, whose name be exalted!—Art thou blind? said the man; and my brother answered, Yes.—Then give me thy hand, rejoined the master of the house; so my brother stretched forth to him his hand, and the man took him into the house, and led him up from staircase to staircase until he had ascended to the highest platform of the roof: my brother thinking that he was going to give him some food or money: and when he had arrived at this highest terrace of his house, the owner said, What dost thou desire, O blind man?—I desire something, he answered again, for the sake of God, whose name be exalted!—May God, replied the man, open to thee some other way!—What is this! exclaimed my brother: couldst thou not tell me so when I was below?—Thou vilest of the vile! retorted the other: why didst thou not ask of me some-

thing for the sake of God when thou heardest my voice the first time, when thou wast knocking at the door?—What then, said my brother, dost thou mean to do to me?—The man of the house answered, I have nothing to give thee.—Then take me down the stairs, said my brother. The man replied, The way is before thee. So my brother made his way to the stairs, and continued descending until there remained, between him and the door, twenty steps, when his foot slipped and he fell, and, rolling down, broke his head.

He went forth, not knowing whither to direct his steps, and presently there met him two blind men, his companions, who said to him, What hath happened to thee this day? My brother, therefore, related to them the event that had just befallen him; and then said to them, O my brothers, I desire to take a portion of the money now in our possession, to expend it upon myself.—Now the owner of the house which he had just before entered had followed him to acquaint himself with his proceedings, and without my brother's knowledge he walked behind him until the latter entered his abode; when he went in after him, still unknown. My brother then sat waiting for his companions; and when they came in to him, he said to them, Shut the door, and search the room lest any stranger have followed us. When the intruder, therefore, heard what he said, he arose, and clung to a rope that was attached to the ceiling; and the blind men went feeling about the whole of the chamber, and, finding no one, returned and seated themselves by my brother, and brought forth their money, and counted it; and lo, it was more than ten thousand pieces of silver. Having done this, they laid it in a corner of the room, and each of them took of the surplus of that sum as much as he wanted, and they buried the ten thousand pieces of silver in the earth; after which, they placed before themselves some food, and sat eating; but my brother heard the sound of a stranger by his side, and said to his friends, Is there a stranger among us? Then stretching forth his hand, it grasped the hand of the intruder; whereupon he cried out to his companions, saying, Here is a stranger!—and they fell upon him with blows until they were tired, when they shouted out, O Muslims! a thief hath come in upon us, and desireth to take our property!—and immediately a number of persons collected around them.

Upon this, the stranger whom they accused of being a thief shut his eyes, feigning to be blind like themselves, so that no one who saw him doubted him to be so; and shouted, O Muslims! I demand protection of Allah and the Sultan! I demand protection of Allah and the Walee! I demand protection of Allah and the Emeer! for I have important information to give to the Emeer!

—and before they could collect their thoughts, the officers of the Walee surrounded them and took them all, including my brother, and conducted them before their master. The Walee said, What is your story!—and the stranger replied, Hear my words, O Walee; the truth of our case will not become known to thee but by means of beating; and if thou wilt, begin by beating me before my companions. The Walee therefore said, Throw down this man, and flog him with whips: and accordingly they threw him down and flogged him; and when the stripes tortured him, he opened one of his eyes; and after they had continued the flogging a little longer, he opened his other eye; upon which the Walee exclaimed, What meaneth this conduct, O thou villain?—Grant me indemnity, replied the man, and I will acquaint thee:—and the Walee having granted his request, he said, We four pretend that we are blind, and intruding among other people, enter their houses, and see their women, and employ stratagems to corrupt them, and to obtain money from them. We have acquired, by this means, vast gain, amounting to ten thousand pieces of silver; and I said to my companions, Give me my due, two thousand and five hundred, and they arose against me and beat me, and took my property. I beg protection, therefore, of Allah and of thee; and thou art more deserving of my share than they. If thou desire to know the truth of that which I have said, flog each of them more than thou hast flogged me, and he will open his eyes.

So the Walee immediately gave orders to flog them; and the first of them who suffered was my brother. They continued beating him until he almost died; when the Walee said to them, O ye scoundrels! do ye deny the gracious gift of God, feigning yourselves to be blind? My brother exclaimed, Allah! Allah! Allah! there is none among us who seeth!—Then they threw him down again, and ceased not to beat him until he became insensible, when the Walee said, Leave him until he shall have recovered, and then give him a third flogging:—and in the meantime, he gave orders to flog his companions, to give each of them more than three hundred stripes; while the seeing man said to them, Open your eyes, or they will flog you again after this time. Then addressing himself to the Walee, he said, Send with me some person to bring thee the property; for these men will not open their eyes, fearing to be disgraced before the spectators. And the Walee sent with him a man, who brought him the money; and he took it, and gave to the informer, out of it, two thousand and five hundred pieces of silver, according to the share which he claimed, in spite of the others (retaining the rest), and banished from the city my brother and the two other men; but I went

forth, O Prince of the Faithful, and having overtaken my brother, asked him respecting his sufferings; and he acquainted me with that which I have related unto thee. I then brought him back secretly into the city, and allotted him a supply of food and drink as long as he lived.

The Khaleefeh laughed at my story, and said, Give him a present, and let him go:—but I replied, I will receive nothing until I have declared to the Prince of the Faithful what happened to the rest of my brothers, and made it manifest to him that I am a man of few words:—whereupon the Khaleefeh said, Crack our ears, then, with thy ridiculous stories, and continue to us thy disclosure of vices and misdeeds. So I proceeded thus:—

THE BARBER'S STORY OF HIS FOURTH BROTHER

My fourth brother, O Prince of the Faithful, was the one-eyed (named El-Kooz el-Aswanee): he was a butcher in Baghdad, and both sold meat and reared lambs; and the great and the rich had recourse to him to purchase of him their meat, so that he amassed great wealth, and became possessor of cattle and houses. Thus he continued to prosper for a long time; and as he was in his shop, one day, there accosted him an old man with a long beard, who handed to him some money, saying, Give me some meat for it. So he took the money, and gave him the meat; and when the old man had gone away, my brother looked at the money which he had paid him, and, seeing that it was of a brilliant whiteness, put it aside by itself. This old man continued to repair to him during a period of five months, and my brother always threw his money into a chest by itself; after which period he desired to take it out for the purpose of buying some sheep; but on opening the chest, he found all the contents converted into white paper, clipped round; and he slapped his face, and cried out; whereupon a number of people collected around him, and he related to them his story, at which they were astonished.

He then went again, as usual, into his shop, and, having killed a ram, and hung it up within the shop, he cut off some of the meat, and suspended it outside, saying within himself, Perhaps now this old man will come again, and if so, I will seize him:—and very soon after, the old man approached with his money; upon which my brother arose, and, laying hold upon him, began to cry out, O Muslims, come to my aid, and hear what this scoundrel hath done unto me! But when the old man heard his words, he said to him, Which will be more agreeable to thee—that thou abstain from disgracing me, or that I disgrace thee

before the public?—For what wilt thou disgrace me? said my brother. The old man answered, For thy selling human flesh for mutton.—Thou liest, thou accursed! exclaimed my brother.—None is accursed, rejoined the old man, but he who hath a man suspended in his shop. My brother said, If it be as thou hast asserted, my property and blood shall be lawful to thee:—and immediately the old man exclaimed, O ye people here assembled! verily this butcher slaughtereth human beings, and selleth their flesh for mutton; and if ye desire to know the truth of my assertion, enter his shop! So the people rushed upon his shop, and beheld the ram converted into a man, hung up; and they laid hold upon my brother, crying out against him, Thou infidel! Thou scoundrel!—and those who had been his dearest friends turned upon him and beat him; and the old man gave him a blow upon his eye, and knocked it out. The people then carried the carcass, and took with them my brother, to the chief magistrate of the police; and the old man said to him, O Emeer, this man slaughtereth human beings, and selleth their flesh for mutton; and we have therefore brought him to thee: arise, then, and perform the requisition of God, whose might and glory be extolled! Upon this, the magistrate thrust back my brother from him, and, refusing to listen to what he would have said, ordered that five hundred blows of a staff should be inflicted upon him, and took all his property. Had it not been for the great amount of his wealth, he had put him to death. He then banished him from the city.

My brother, therefore, went forth in a state of distraction, not knowing what course to pursue; but he journeyed onwards until he arrived at a great city, where he thought fit to settle as a shoemaker: so he opened a shop, and sat there working for his subsistence. And one day he went forth on some business, and, hearing the neighing of horses, he inquired respecting the cause, and was told that the King was going forth to hunt; whereupon he went to amuse himself with the sight of the procession; but the King happening to look on one side, his eye met that of my brother, and immediately he hung down his head, and exclaimed, I seek refuge with God from the evil of this day! He then turned aside the bridle of his horse, and rode back, and all his troops returned with him; after which, he ordered his pages to run after my brother, and to beat him; and they did so; giving him so severe a beating that he almost died; and he knew not the cause. He returned to his abode in a miserable plight, and afterwards went and related his misfortune to one of the King's attendants, who laughed at the recital until he fell backwards, and said to him, O my brother, the King cannot

endure the sight of a one-eyed person, and especially when the defect is that of the left eye ; for in this case, he faileth not to put the person to death.

When my brother heard these words, he determined to fly from that city ; and forthwith departed from it, and repaired to another city, where there was no King. Here he remained a long time ; and after this, as he was meditating upon his adventure in the former city, he went out one day to amuse himself, and heard again the neighing of horses behind him ; upon which he exclaimed, The decree of God hath come to pass !—and ran away, seeking for a place in which to conceal himself ; but he found none, until, continuing his search, he saw a door set up as a barricade : so he pushed this, and it fell down ; and, entering the doorway, he beheld a long passage, into which he advanced. Suddenly, however, two men laid hold upon him, and exclaimed, Praise be to God who hath enabled us to take thee, O thou enemy of God ! For these three nights thou hast suffered us to enjoy neither quiet nor sleep, and we have found no repose : nay, thou hast given us a foretaste of death !—O men, said my brother, what hath happened unto you ? They answered, Thou keepest a watch upon us, and desirest to disgrace us, and to disgrace the master of the house ! Is it not enough for thee that thou hast reduced him to poverty, thou and thy companions ? Produce thou the knife wherewith thou threatenest us every night.—And so saying, they searched him, and found upon his waist the knife with which he cut the shoe-leather.—O men, he exclaimed, fear God in your treatment of me, and know that my story is wonderful. They said, What then is thy story ? So he related it to them, in the hope that they would liberate him : but they believed not what he said ; and, instead of showing him any regard, they beat him, and tore his clothes ; whereupon, his body becoming exposed to their view, they discovered upon his sides the marks of beating with mikra'ahs, and exclaimed, O wretch ! these scars bear testimony to thy guilt. They then conducted him before the Walee, while he said within himself, I am undone for my transgressions, and none can deliver me but God, whose name be exalted ! And when he was brought before the Walee, the magistrate said to him, O thou scoundrel. nothing but a heinous crime hath occasioned thy having been beaten with mikra'ahs :—and he caused a hundred lashes to be inflicted upon him ; after which they mounted him upon a camel, and proclaimed before him, This is the recompense of him who breaketh into men's houses !—But I had already heard of his misfortunes, and gone forth, and found him ; and I accompanied him about the city while they were making this proclamation,

until they left him; when I took him, and brought him back secretly into Baghdad, and apportioned him a daily allowance of food and drink.

THE BARBER'S STORY OF HIS FIFTH BROTHER

My fifth brother (El-'Ashshar, also called En-Neshshar) was cropped of his ears, O Prince of the Faithful. He was a pauper, who begged alms by night, and subsisted upon what he thus acquired by day: and our father was a very old man, and he fell sick and died, leaving to us seven hundred pieces of silver, of which each of us took his portion; namely, a hundred pieces. Now my fifth brother, when he had received his share, was perplexed, not knowing what to do with it; but while he was in this state, it occurred to his mind to buy with it all kinds of articles of glass, and to sell them and make profit: so he bought glass with his hundred pieces of silver, and put it in a large tray, and sat upon an elevated place, to sell it, leaning his back against a wall. And as he sat, he meditated, and said within himself, Verily my whole stock consisteth of this glass; I will sell it for two hundred pieces of silver; and with the two hundred I will buy other glass, which I will sell for four hundred; and thus I will continue buying and selling until I have acquired great wealth. Then with this I will purchase all kinds of merchandise and essences and jewels, and so obtain vast gain. After that, I will buy a handsome house, and memlooks, and horses, and gilded saddles; and I will eat and drink; and I will not leave in the city a single female singer, but I will have her brought to my house that I may hear her songs.—All this he calculated with the tray of glass lying before him.—Then, said he, I will send all the female betrothers to seek in marriage for me the daughters of Kings and Wezeers; and I will demand as my wife the daughter of the chief Wezeer; for I have heard that she is endowed with perfect beauty and surprising loveliness; and I will give as her dowry a thousand pieces of gold. If her father consent, my wish is attained; and if he consent not, I will take her by force, in spite of him: and when I have come back to my house, I will buy ten young eunuchs, and I will purchase the apparel of Kings and Sultans, and cause to be made for me a saddle of gold set with jewels; after which I will ride every day upon a horse, with slaves behind me and before me, and go about through the streets and markets to amuse myself, while the people will salute me and pray for me. Then I will pay a visit to the Wezeer, who is the father of the maiden, with memlooks behind me and before me, and on my right hand and on my left; and when he seeth

me, he will rise to me, in humility, and seat me in his own place; and he himself will sit down below me, because I am his son-in-law. I will then order one of the servants to bring a purse containing the pieces of gold which compose the dowry; and he will place it before the Wezeer; and I will add to it another purse, that he may know my manly spirit and excessive generosity, and that the world is contemptible in my eye: and when he addresseth me with ten words, I will answer him with two. And I will return to my house; and when any person cometh to me from the house of the Wezeer, I will clothe him with a rich dress: but if any come with a present, I will return it: I will certainly not accept it. Then, on the night of the bridal display, I will attire myself in the most magnificent of my dresses, and sit upon a mattress covered with silk; and when my wife cometh to me, like the full moon, decked with her ornaments and apparel, I will command her to stand before me as stands the timid and the abject; and I will not look at her, on account of the haughtiness of my spirit and the gravity of my wisdom; so that the maids will say, O our master and our lord, may we be thy sacrifice! This thy wife, or rather thy handmaid, awaiteth thy kind regard, and is standing before thee: then graciously bestow on her one glance; for the posture has become painful to her.—Upon this, I will raise my head, and look at her with one glance, and again incline my head downwards; and thus I will do until the ceremony of displaying her is finished; whereupon they will conduct her to the sleeping-chamber; and I will rise from my place, and go to another apartment, and change my garments, and go to the chamber in which she is sitting, where I will seat myself upon the deewan; but I will not look towards her. The tire-women will urge me to approach her; but I will not hear their words, and will order some of the attendants to bring a purse containing five hundred pieces of gold for them, and command them to retire from the chamber. And when they have gone, I will seat myself by the side of the bride; but with averted countenance, that she may say, Verily this is a man of a haughty spirit. Then her mother will come to me, and will kiss my hands, and say to me, O my master, look upon thy handmaid with the eye of mercy; for she is submissively standing before thee. But I will return her no answer. And she will kiss my feet, again and again, and will say, O my master, my daughter is young, and hath seen no man but thee; and if she experience from thee repugnance, her heart will break; incline to her, therefore, and speak to her, and calm her mind. And upon this I will look at her through the corner of my eye, and command her to remain standing before me, that she may taste the savour



She called to one of the servants saying, "Give what thou hast with thee to this poor man."

of humiliation, and know that I am the Sultan of the age. Then her mother will say to me, O my master, this is thy handmaid: have compassion upon her, and be gracious to her:—and she will order her to fill a cup with wine, and to put it to my mouth. So her daughter will say, O my lord, I conjure thee by the requisitions of God, that thou reject not the cup from thy slave; for verily I am thy slave. But I will make her no reply; and she will urge me to take it, and will say, It must be drunk:—and will put it to my mouth: and upon this, I will shake my hand in her face, and spurn her with my foot, and do thus.—So saying, he kicked the tray of glass, which, being upon a place elevated above the ground, fell, and all that was in it broke: there escaped nothing: and he cried out and said, All this is the result of my pride! And he slapped his face, and tore his clothes; the passengers gazing at him, while he wept, and exclaimed, Ah! O my grief.

The people were now repairing to perform the Friday-prayers; and some merely cast their eyes at him, while others noticed him not: but while he was in this state, deprived of his whole property, and weeping without intermission, a female approached him, on her way to attend the Friday-prayers: she was of admirable loveliness; the odour of musk was diffused from her; under her was a mule with a stuffed saddle covered with gold-embroidered silk; and with her was a number of servants; and when she saw the broken glass, and my brother's state and his tears, she was moved with pity for him, and asked respecting his case. She was answered, He had a tray of glass, by the sale of which to obtain his subsistence, and it is broken, and he is afflicted as thou seest:—and upon this, she called to one of the servants, saying, Give what thou hast with thee to this poor man. So he gave him a purse, and he took it, and when he had opened it, he found in it five hundred pieces of gold, whereupon he almost died from excessive joy, and offered up prayers for his benefactress.

He returned to his house a rich man, and sat reflecting, and lo, a person knocked at the door: he arose, therefore, and opened it; and beheld an old woman whom he knew not, and she said to him, O my son, know that the time of prayer hath almost expired, and I am not prepared by ablution; wherefore I beg that thou wilt admit me into thy house, that I may perform it. He replied, I hear and obey;—and retiring within, gave her permission to enter; his mind still wandering from joy on account of the gold; and when she had finished the ablution, she approached the spot where he was sitting, and there performed the prayers of two rek'ahs. She then offered up a supplication for my brother; and he thanked her, and offered her two pieces

of gold ; but when she saw this, she exclaimed, Extolled be God's perfection ! Verily I wonder at the person who fell in love with thee in thy beggarly condition ! Take back thy money from me, and if thou want it not, return it to her who gave it thee when thy glass broke.—O my mother, said he, how can I contrive to obtain access to her ? She answered, O my son, she hath an affection for thee ; but she is the wife of an affluent man : take then with thee all thy money, and when thou art with her be not deficient in courteousness and agreeable words ; so shalt thou obtain of her favours and her wealth whatever thou shalt desire. My brother, therefore, took all the gold, and arose and went with the old woman, hardly believing what she had told him ; and she proceeded, and my brother behind her, until they arrived at a great door, at which she knocked ; whereupon a Greek damsel came and opened the door, and the old woman entered, ordering my brother to do the same. He did so, and found himself in a large house, where he beheld a great furnished chamber, with curtains hung in it ; and, seating himself there, he put down the gold before him, and placed his turban on his knees ; and scarcely had he done so, when there came to him a damsel, the like of whom had never been seen, attired in most magnificent apparel. My brother stood up at her approach ; and when she beheld him, she laughed in his face, and rejoiced at his visit : then going to the door, she locked it ; after which she returned to my brother, and took his hand, and both of them went together into a private chamber, carpeted with various kinds of silk, where my brother sat down, and she seated herself by his side, and talked with him for a considerable time. She then arose, saying to him, Move not from this place until I return to thee ;—and was absent from him for a short period ; and as my brother was waiting for her, there came in to him a black slave of gigantic stature, with a drawn sword, the brightness of which dazzled the sight ; and he exclaimed to my brother, Woe to thee ! Who brought thee to this place ? Thou vilest of men ! Thou miserable wretch, and nursling of impurity !—My brother was unable to make any reply ; his tongue was instantly tied ; and the slave laid hold upon him, and stripped him, and struck him more than eighty blows with the flat of his sword, until he fell sprawling upon the floor ; when he retired from him, concluding that he was dead, and uttered a great cry, so that the earth trembled, and the place resounded at his voice, saying, Where is El-Melechah ?—upon which a girl came to him, holding a handsome tray containing salt ; and with this she forthwith stuffed the flesh-wounds with which my brother's skin was gashed until they gaped open ; but he moved not, fearing

the slave would discover that he was alive, and kill him. The girl then went away, and the slave uttered another cry, like the first, whereupon the old woman came to my brother, and, dragging him by the feet to a deep and dark vault, threw him into it upon a heap of slain. In this place he remained for two whole days; and God (whose perfection be extolled!) made the salt to be the means of preserving his life, by stanching the flow of blood from his veins; so, when he found he had strength sufficient to move, he arose, and, opening a shutter in the wall, emerged from the place of the slain; and God (to whom be ascribed all might and glory!) granted him His protection: he therefore proceeded in the darkness, and concealed himself in the passage until the morning, when the old woman went forth to seek another victim, and my brother, going out after her, without her knowledge, returned to his house.

He now occupied himself with the treatment of his wounds until he was restored; and continued to watch for the old woman, and constantly saw her taking men one after another, and conducting them to the same house. But he uttered not a word on the subject; and when his health returned, and his strength was completely renewed, he took a piece of rag, and made of it a purse, which he filled with pieces of glass: he then tied it to his waist, and disguised himself so that no one would know him, in the dress of a foreigner; and, taking a sword, placed it within his clothes; and as soon as he saw the old woman, he said to her, in the dialect of a foreigner, Old woman, hast thou a pair of scales fit for weighing nine hundred pieces of gold? The old woman answered, I have a young son, a money-changer, and he hath all kinds of scales: therefore accompany me to him before he go forth from his abode, that he may weigh for thee thy gold. So my brother said, Walk on before me:—and she went, and my brother followed her until she arrived at the door, and knocked; upon which the girl came out, and laughed in his face; and the old woman said to her, I have brought you to-day some fat meat. The girl then took my brother's hand, and conducted him into the house (the same which he had entered before), and after she had sat with him a short time, she arose, saying to him, Quit not this place until I return to thee:—and she retired; and my brother had remained not long after when the slave came to him with the drawn sword, and said to him, Rise, thou unlucky! So my brother arose, and, as the slave walked before him, he put his hand to the sword which was concealed beneath his clothes, and struck the slave with it, and cut off his head; after which he dragged him by his feet to the vault, and called out, Where is El-Melechah? The slave-girl, therefore, came, having in her

hand the tray containing the salt; but when she saw my brother with the sword in his hand, she turned back and fled: my brother, however, overtook her, and struck off her head. He next called out, Where is the old woman?—and she came; and he said to her, Dost thou know me, O malevolent hag? She answered, No, O my lord.—I am, said he, the man who had the pieces of gold, and in whose house thou performedst the ablution, and prayedst; after which, devising a stratagem against me, thou betrayedst me into this place.—The old woman exclaimed, Fear God in thy treatment of me! but my brother turning towards her, struck her with the sword, and clove her in twain. He then went to search for the chief damsel, and when she saw him her reason fled, and she implored his pardon; whereupon he granted her his pardon, and said to her, What occasioned thy falling into the hands of this black? She answered, I was a slave to one of the merchants, and this old woman used to visit me; and one day she said to me, We are celebrating a festivity, the like of which no one hath seen, and I have a desire that thou shouldst witness it. I replied, I hear and obey:—and arose, and clad myself in the best of my attire, and, taking with me a purse containing a hundred pieces of gold, proceeded with her until she entered this house, when suddenly this black took me, and I have continued with him in this state three years, through the stratagem of the old witch.—My brother then said to her, Is there any property of his in the house?—Abundance, she answered; and if thou canst remove it, do so:—and upon this, he arose and went with her, when she opened to him chests filled with purses, at the sight of which he was confounded; and she said to him, Go now, and leave me here, and bring some person to remove the property. So he went out, and, having hired ten men, returned; but on his arrival at the door, he found it open, and saw neither the damsel nor the purses; he found, however, some little money remaining, and the stuffs. He discovered, therefore, that she had eluded him; and he took the money that remained, and, opening the closets, took all the stuffs which they contained, leaving nothing in the house.

He passed the next night full of happiness; but when the morning came, he found at the door twenty soldiers, and on his going forth to them, they laid hold upon him, saying, The Walee summoneth thee. So they took him, and conducted him to the Walee, who, when he saw him, said to him, Whence obtainedst thou these stuffs?—Grant me indemnity, said my brother:—and the Walee gave him the handkerchief of indemnity; and my brother related to him all that had befallen him with the old woman from first to last, and the flight of the damsel; adding,—

And of that which I have taken, take thou what thou wilt; but leave me wherewith to procure my food. The Walee thereupon demanded the whole of the money and the stuffs; but fearing that the Sultan might become acquainted with the matter, he retained a portion only, and gave the rest to my brother, saying to him, Quit this city, or I will hang thee. My brother replied, I hear and obey:—and went forth to one of the surrounding cities. Some robbers, however, came upon him, and stripped and beat him, and cut off his ears; and I, having heard of his situation, went forth to him, taking to him some clothes; and brought him back privily into the city, and supplied him with daily food and drink.

THE BARBER'S STORY OF HIS SIXTH BROTHER

My sixth brother (Shakalik), O Prince of the Faithful, had his lips cut off. He was in a state of extreme poverty, possessing nothing of the goods of this perishable world; and he went forth one day to seek for something with which to stay his departing spirit, and on his way he beheld a handsome house, with a wide and lofty vestibule, at the door of which were servants, commanding and forbidding; whereupon he inquired of one of the persons standing there, who answered, This house belongeth to a man of the sons of the Barmekees. My brother, therefore, advanced to the doorkeepers, and begged them to give him something; and they said, Enter the door of the house, and thou wilt obtain what thou desirest of its master. So he entered the vestibule, and proceeded through it a while until he arrived at a mansion of the utmost beauty and elegance, having a garden in the midst of it, unsurpassed in beauty by anything that had ever been seen: its floors were paved with marble, and its curtains were hanging around. He knew not in which direction to go; but advanced to the upper extremity; and there he beheld a man of handsome countenance and beard, who, on seeing my brother, rose to him, and welcomed him, inquiring respecting his circumstances. He accordingly informed him that he was in want; and when the master of the house heard his words, he manifested excessive grief, and, taking hold of his own clothes, rent them, and exclaimed, Am I in the city, and thou in it hungry? It is a thing that I cannot endure!—Then promising him every kind of happiness, he said, Thou must stay and partake of my salt. But my brother replied, O my master, I have not patience to wait; for I am in a state of extreme hunger.

Upon this, the master of the house called out, Boy, bring the basin and ewer!—and he said, O my guest, advance, and wash

thy hand. He then performed the same motions as if he were washing his hand; and called to his attendants to bring the table; whereupon they began to come and go as though they were preparing it; after which the master of the house took my brother, and sat down with him at this imaginary table, and proceeded to move his hands and lips as if he were eating; saying to my brother, Eat, and be not ashamed, for thou art hungry, and I know how thou art suffering from the violence of thy hunger. My brother, therefore, made the same motions, as if he also were eating, while his host said to him, Eat, and observe this bread and its whiteness. To this, my brother at first made no reply; but observed in his own mind, Verily this is a man who loveth to jest with others:—so he said to him, O my master, in my life I have never seen bread more beautifully white than this, or any of sweeter taste:—on which the host rejoined, This was made by a female slave of mine whom I purchased for five hundred pieces of gold. He then called out, Boy, bring to us some sikbaj, the like of which is not found among the dishes of Kings!—and, addressing my brother, he said, Eat, O my guest; for thou art hungry, vehemently so, and in absolute want of food. So my brother began to twist about his mouth, and to chew, as in eating. The master of the house now proceeded to demand different kinds of viands, one after another; and, though nothing was brought, he continued ordering my brother to eat. Next he called out, Boy, place before us the chickens stuffed with pistachionuts:—and said to his guest, Eat that of which thou hast never tasted the like.—O my master, replied my brother, verily this dish hath not its equal in sweetness of flavour:—and the host, thereupon, began to put his hand to my brother's mouth as though he were feeding him with morsels; and proceeded to enumerate to him the various different kinds of viands, and to describe the several excellencies; while his hunger so increased that he longed for a cake of barley-bread. The master of the house then said to him, Hast thou tasted anything more delicious than the spices in these dishes?—No, O my master, answered my brother.—Eat more then, resumed the host; and be not ashamed.—I have eaten enough of the meats, replied the guest. So the man of the house called to his attendants to bring the sweets; and they moved their hands about in the air as if they were bringing them; whereupon the host said to my brother, Eat of this dish; for it is excellent; and of these kataif, by my life! and take this one before the sirop runs from it.—May I never be deprived of thee, O my master! exclaimed my brother, proceeding to inquire of him respecting the abundance of musk in the kataif.—This, answered the host, is my usual custom in my house:

they always put for me, in each of the kataif, a mithkal of musk, and half a mithkal of ambergris.—All this time my brother was moving his head and mouth, and rolling about his tongue between his cheek, as if he were enjoying the sweets. After this, the master of the house called out to his attendants, Bring the dried fruits!—and again they moved their hands in the air as though they were doing what he ordered; when he said to my brother, Eat of these almonds, and of these walnuts, and of these raisins; —and so on; enumerating the various kinds of dried fruits; and added again, Eat and be not ashamed.—O my master, replied my brother, I have had enough, and have not power to eat anything more:—but the host rejoined, If thou desire, O my guest, to eat more, and to delight thyself with extraordinary dainties, by Allah! by Allah! remain not hungry.

My brother now reflected upon his situation, and upon the manner in which this man was jesting with him, and said within himself, By Allah, I will do to him a deed that shall make him repent before God of these actions! The man of the house next said to his attendants, Bring us the wine:—and, as before, they made the same motions with their hands in the air as if they were doing what he commanded; after which he pretended to hand to my brother a cup, saying, Take this cup, for it will delight thee:—and his guest replied, O my master, this is of thy bounty:—and he acted with his hand as though he were drinking it.—Hath it pleased thee? said the host.—O my master, answered my brother, I have never seen anything more delicious than this wine.—Drink then, rejoined the master of the house, and may it be attended with benefit and health:—and he himself pretended to drink, and to hand a second cup to my brother, who, after he had affected to drink it, feigned himself intoxicated, and, taking his host unawares, raised his hand until the whiteness of his arm-pit appeared, and struck him such a slap upon his neck that the chamber rang at the blow; and this he followed by a second blow; whereupon the man exclaimed, What is this, thou vilest of the creation?—O my master, answered my brother, I am thy slave, whom thou hast graciously admitted into thine abode, and thou hast fed him with thy provisions, and treated him with old wine, and he hath become intoxicated, and committed an outrage upon thee; but thou art of too exalted dignity to be angry with him for his ignorance.

When the master of the house heard these words of my brother, he uttered a loud laugh, and said to him, Verily for a long time have I made game of men, and jested with all persons accustomed to joking and rudeness, but I have not seen among them any who could endure this trick, nor any who had

sagacity to conform to all my actions, excepting thee; now, therefore, I pardon thee; and be thou my companion in reality, and never relinquish me. He then gave orders to bring a number of the dishes above mentioned, and he and my brother ate together to satisfaction; after which they removed to the drinking-chamber, where female slaves like so many moons sang all kinds of melodies, and played on all kinds of musical instruments. There they drank until intoxication overcame them: the master of the house treated my brother as a familiar friend, became greatly attached to him, and clad him with a costly dress; and on the following morning they resumed their eating and drinking. Thus they continued to live for a period of twenty years; the man then died, and the Sultan seized upon his property, and took possession of it.

My brother, upon this, went forth from the city, a fugitive; and upon his way, a party of Arabs came upon him. They made him a captive; and the man who captured him tortured him with beating, and said to him, By Allah, purchase thyself of me by wealth, or I will kill thee: but my brother, weeping, replied, By Allah, I possess nothing, O sheykh of the Arabs; nor do I know the means of obtaining any property: I am thy captive; I have fallen into thy hands, and do with me what thou wilt. And immediately the tyrannical Bedawee drew forth from his girdle a broad-bladed knife (such as, if plunged into the neck of a camel, would cut it across from one jugular vein to the other), and, taking it in his right hand, approached my poor brother, and cut off with it his lips; still urging his demand.—Now this Bedawee had a handsome wife, who, when he was absent, used to manifest a strong affection for my brother; though he observed a proper decorum towards her, fearing God (whose name be exalted!); and it happened, one day, that she had called him, and seated him with her; but while they were together, lo, her husband came in upon them! and when he beheld my brother, he exclaimed, Woe, to thee thou base wretch! Dost thou desire to converse with my wife?—Then drawing his knife, he inflicted upon him another cruel wound; after which he mounted him upon a camel, and, having cast him upon a mountain, left him there, and went his way. Some travellers, however, passed by him, and when they discovered him, they gave him food and drink, and acquainted me with his case, so I went forth to him, and conveyed him back into the city, and allotted him a sufficient maintenance.

Now I have come unto thee, O Prince of the Faithful, continued the barber, and feared to return to my house without relating to thee these facts; for to neglect doing so had been

an error. Thus thou hast seen that, although having six brothers, I am of a more upright character than they.—But when the Prince of the Faithful had heard my story, and all that I had related to him respecting my brothers, he laughed, and said, Thou has spoken truth, O Samit (O silent man); thou art a person of few words, and devoid of impertinence; now, however, depart from this city, and take up thine abode in another. So he banished me from Baghdad; and I journeyed through various countries, and traversed many regions, until I heard of his death, and of the succession of another Khaleefeh; when returning to my city, I met with this young man, unto whom I did the best of deeds, and who, had it not been for me, had been slain: yet he hath accused me of that which is not in my character; for all that he hath related of me, with respect to impertinence, and loquacity, and dullness, and want of taste, is false, O people.

CONCLUSION OF THE STORY TOLD BY THE TAILOR

The tailor then proceeded thus :—When we heard the story of the barber, and were convinced of his impertinence and loquacity, and that the young man had been treated unjustly by him, we seized hold upon him, and put him in confinement, and, seating ourselves to keep watch over him, ate and drank; and the feast was finished in the most agreeable manner. We remained sitting together until the call to afternoon-prayers, when I went forth, and returned to my house; but my wife looked angrily at me, and said, Thou hast been all the day enjoying thy pleasure while I have been sitting at home sorrowful; now if thou go not forth with me and amuse me for the remainder of the day, thy refusal will be the cause of my separation from thee. So I took her and went out with her, and we amused ourselves until nightfall, when, returning home, we met this humpback, full of drink, and repeating verses; upon which I invited him to come home with us, and he consented. I then went forth to buy some fried fish, and having bought it and returned, we sat down to eat; and my wife took a morsel of bread and a piece of fish, and put them into his mouth, and choked him, so that he died; whereupon I took him up, and contrived to throw him into the house of this physician, and he contrived to throw him into the house of the steward, and the steward contrived to throw him in the way of the broker. This is the story of what happened to me yesterday. Is it not more wonderful than that of the humpback?

CONCLUSION OF THE STORY OF THE
HUMPBACK

When the King had heard this story, he ordered certain of his chamberlains to go with the tailor, and to bring the barber; saying to them, His presence is indispensable, that I may hear his talk, and it may be the cause of the deliverance of you all: then we will bury this humpback decently in the earth, for he hath been dead since yesterday; and we will make him a monument round his grave, since he hath been the occasion of our acquaintance with these wonderful stories.

The chamberlains and the tailor soon came back, after having gone to the place of confinement and brought the barber, whom they placed before the King; and when the King beheld him, he saw him to be an old man, passed his ninetieth year, of dark countenance, and white beard and eyebrows, with small ears, and long nose, and a haughty aspect. The King laughed at the sight of him, and said to him, O silent man, I desire that thou relate to me somewhat of thy stories.—O King of the age, replied the barber, what is the occasion of the presence of this Christian and this Jew and this Muslim, and this humpback lying dead among you: and what is the reason of this assembly?—Wherefore dost thou ask this? said the King. The barber answered, I ask it in order that the King may know me to be no impertinent person, nor one who meddleth with that which doth not concern him, and that I am free from the loquacity of which they accuse me: for I am fortunate in my characteristic appellation, since they have surnamed me Es-Samit. The King therefore said, Explain to the barber the case of this humpback, and what happened to him yesterday evening, and explain to him also what the Christian hath related, and the Jew and the steward and the tailor. So they repeated to him the stories of all these persons.

The barber, thereupon, shook his head, saying, By Allah, this is a wonderful thing! Uncover this humpback, that I may examine him.—And they did so. He then seated himself at his head, and, taking it up, placed it upon his lap, and looked at his face, and laughed so violently that he fell backwards, exclaiming, For every death there is a cause; and the death of this humpback is most wonderful: it is worthy of being registered in the records, that posterity may be instructed by this event!—The King, astonished at his words, said, O Samit, explain to us the reason of thy saying this.—O King, replied the barber, by thy beneficence, life is yet in the humpback! He then drew forth from his bosom a pot containing some ointment, and with this he

anointed the neck of the humpback ; after which he covered it up until it perspired ; when he took forth an iron forceps, and put it down his throat, and extracted the piece of fish with its bone, and all the people saw them. The humpback now sprang upon his feet, and sneezed, and recovering his consciousness, drew his hands over his face, and exclaimed, There is no deity but God ! Mohammad is God's Apostle ! God favour and preserve him !—and all who were present were astonished at the sight, and the King laughed until he became insensible ; as did also the other spectators. The King exclaimed, By Allah, this accident is wonderful ! I have never witnessed anything more strange !—and added, O Muslims ! O assembly of soldiers ! have ye ever in the course of your lives seen any one die and after that come to life ? But had not God blessed him with this barber, the humpback had been to-day numbered among the people of the other world ; for the barber hath been the means of restoring him to life.—They replied, This is indeed a wonderful thing !

The King then gave orders to record this event ; and when they had done so, he placed the record in the royal library ; after which, he bestowed dresses of honour upon the Jew and the Christian and the steward ; upon each of them, a costly dress : the tailor he appointed to be his own tailor, granting him regular allowances, and reconciling him and the humpback with each other : the humpback he honoured with a rich and beautiful dress, and with similar allowances, and appointed him his cup-companion ; and upon the barber also he conferred the like favours, rewarding him with a costly dress of honour, regular allowances, and a fixed salary, and appointing him state-barber, and his own cup-companion : so they all lived in the utmost happiness and comfort until they were visited by the terminator of delights and the separator of friends.

THE STORY OF NOOR ED-DEEN AND ENEES EL-JELEES

There was, in El-Basrah, a certain King who loved the poor and indigent, and regarded his subjects with benevolence : he bestowed of his wealth upon him who believed in Mohammad (God favour and preserve him !). The name of this King was Mohammad the son of Suleyman Ez-Zeynee ; and he had two Wezeers ; one of whom was named El-Mo'een the son of Sawee ; and the other, El-Fadl the son of Khakan. El-Fadl the son of Khakan was the most generous of the people of his age, upright in conduct, so that all hearts agreed in loving him, and the wise

complied with his counsel, and all the people supplicated for him length of life; for he was a person of auspicious aspect, a preventer of evil and mischief: but the Wezeer El-Mo'een the son of Sawee hated others, and loved not good; he was a man of inauspicious aspect; and in the same degree that the people loved Fadl ed-Deen the son of Khakan, so did they abhor El-Mo'een the son of Sawee, in accordance with the decree of the Almighty.

Now the King Mohammad the son of Suleyman Ez-Zeynee was sitting one day upon his throne, surrounded by the officers of his court, and he called to his Wezeer El-Fadl the son of Khakan, and said to him, I desire a female slave unsurpassed in beauty by any in her age, of perfect loveliness, and exquisite symmetry, and endowed with all praiseworthy qualities.—Such as this, replied his courtiers, is not to be found for less than ten thousand pieces of gold. And the Sultan thereupon called out to the treasurer, saying, Carry ten thousand pieces of gold to the house of El-Fadl the son of Khakan. So the treasurer did as he commanded, and the Wezeer departed, after the Sultan had ordered him to repair every day to the market, and to commission the brokers to procure what he had described, and had commanded also that no female slave of a greater price than one thousand pieces of gold should be sold without having been shown to the Wezeer.

The brokers, therefore, sold no female slave without showing her to him, and he complied with the King's command, and thus he continued to do for a considerable time, no slave pleasing him: but on a certain day, one of the brokers came to the mansion of the Wezeer El-Fadl, and found that he had mounted to repair to the palace of the King; and he laid hold upon his stirrup and said, O my master, the female slave for the procuring of whom the noble mandate was issued hath arrived. The Wezeer replied, Bring her hither to me. So the man returned, and, after a short absence, came again, accompanied by a damsel of elegant stature, with black eyelashes, and smooth cheek, and slender waist, and clad in the handsomest apparel; the moisture of her lips was sweeter than sirop; her figure put to shame the branches of the Oriental willow; and her speech was more soft than the zephyr passing over the flowers of the garden.

When the Wezeer beheld her, she pleased him extremely, and he looked towards the broker, and said to him, What is the price of this damsel? The broker answered, The price bidden for her hath amounted to ten thousand pieces of gold, and her owner hath sworn that this sum doth not equal the cost of the chickens which she hath eaten, nor the cost of the dresses which she hath

bestowed upon her teachers; for she hath learnt writing and grammar and lexicography, and the interpretation of the Kur-an, and the fundamentals of law and religion, and medicine, and the computation of the calendar, and the art of playing upon musical instruments. The Wezeer then said, Bring to me her master:—and the broker immediately brought him; and lo, he was a foreigner, who had lived so long that time had reduced him to bones and skin.

And the Wezeer said to him, Art thou content to receive for this damsel ten thousand pieces of gold from the Sultan Mohamad the son of Suleyman Ez-Zeynee? The foreigner answered, As she is for the Sultan, it is incumbent on me to give her as a present to him without price. So the Wezeer, upon this, ordered that the money should be brought, and then weighed the pieces of gold for the foreigner; after which, the slave-broker addressed the Wezeer, and said, With the permission of our lord the Wezeer, I will speak.—Impart what thou hast to say, replied the Wezeer.—It is my opinion then, said the broker, that thou shouldst not take up this damsel to the Sultan to-day; for she hath just arrived from her journey, and the change of air hath affected her, and the journey hath fatigued her; but rather let her remain with thee in thy palace ten days, that she may take rest, and her beauty will improve: then cause her to be taken into the bath, and attire her in clothes of the handsomest description, and go up with her to the Sultan: so shalt thou experience more abundant good fortune. The Wezeer considered the advice of the slave-broker, and approved of it. He therefore took her into his palace, and gave her a private apartment to herself, allotting her every day what she required of food and drink and other supplies, and she continued a while in this state of enjoyment.

Now the Wezeer El-Fadl had a son like the shining full moon, with brilliant countenance, and red cheek, marked with a mole like a globule of ambergris, and with grey down. The youth knew not of this damsel, and his father had charged her, saying, Know that I have purchased thee for the King Mohammad the son of Suleyman Ez-Zeynee, and that I have a son who is the handsomest and cleverest of all the youths in the town: therefore keep thyself concealed from him, and beware of showing him thy face, or suffering him to hear thy voice. The damsel replied, I hear and obey:—and he left her and departed. And it happened, as fate had ordained, that she went one day into the bath which was in the house, and, after certain of the female slaves had bathed her, she attired herself in rich apparel, and her beauty and loveliness increased in consequence. She then went

in to the Wezeer's wife, and kissed her hand, and she said to her, May it be favourable, O Enees el-Jelees ! How didst thou find this bath?—O my mistress, she answered, I wanted nothing but thy presence there. And upon this, the mistress of the house said to the female slaves, Arise, and let us go into the bath. And they complied with her command, and went, accompanied by their mistress, who first charged two young slave-girls to keep the door of the private apartment in which was Enees el-Jelees, saying to them, Suffer no one to go in to the damsel :—and they replied, We hear and obey. But while Enees el-Jelees was sitting in her chamber, lo, the Wezeer's son, whose name was 'Alee Noor ed-Deen, came in, and asked after his mother and the family. The two girls answered, They are gone into the bath. Now the damsel Enees el-Jelees heard the speech of 'Alee Noor ed-Deen as she sat in her chamber, and she said within herself, I wonder what this youth is like, of whom the Wezeer hath told me that he is the handsomest and cleverest of all the youths of the town : By Allah, I have a desire to see him ! She then rose upon her feet, fresh as she was from the bath, and, approaching the door of the chamber, looked at 'Alee Noor ed-Deen, and beheld him to be a youth like the full moon. The sight of him occasioned her a thousand sighs ; and a look from the youth, at her, affected him also in the same manner. Each was caught in the snare of the other's love, and the youth approached the two slave-girls, and cried out at them ; where-upon they fled from before him, and stopped at a distance, looking to see what he would do. He then advanced to the door of the chamber, and, opening it, went in, and said to the damsel, Art thou she whom my father hath purchased for me ? She answered, Yes. And upon this, the youth, who was in a state of intoxication, went up to her, and saluted her, while she, filled with admiration for his beauty, approached and saluted him. But the two slave-girls, having seen their young master enter the chamber of the damsel Enees el-Jelees, cried out. The youth, therefore, soon ran forth, and fled for safety, fearing the consequence of his intrusion ; and when the mistress of the house heard the cry of the two slave-girls, she came out dripping from the bath, saying, What is the cause of this cry in the house ? And when she drew near to the two slave-girls whom she had placed at the door of the private chamber, she said to them, Woe to you ! What is the matter ?—They answered, as soon as they beheld her, Our master 'Alee Noor ed-Deen came to us and beat us, and we fled from him, and he went into the chamber of Enees el-Jelees, and when we cried out to thee he fled. The mistress of the house then went to Enees el-Jelees, and said to

her, What is the news?—O my mistress, she answered, as I was sitting here, a youth of handsome person came in to me, and said to me, Art thou she whom my father hath purchased for me?—And I answered, Yes.—By Allah, O my mistress, I believed that what he said was true; and he came up to me and saluted me, and showed his admiration, and left me overcome by his love.

Upon this, the mistress of the house wept, and slapped her face, and her female slaves did the like, fearing for 'Alee Noor ed-Deen, lest his father should slay him; and while they were in this state, lo, the Wezeer came in, and inquired what had happened. His wife said to him, Swear that thou wilt listen to that which I shall say. He replied, Well. So she told him what his son had done; and he mourned, and rent his clothes, and slapped his face, and plucked his beard. His wife then said to him, Kill not thyself. I will give thee, of my own property, ten thousand pieces of gold, her price.—But upon this, he raised his head towards her, and said to her, Woe to thee! I want not her price; but I fear the loss of my life and my property.—Wherefore, O my master? she asked.—Knowest thou not, said he, that we have this enemy El-Mo'een the son of Sawee? When he heareth of this event, he will repair to the Sultan, and say to him, Thy Wezeer whom thou imaginest that he loveth thee hath received from thee ten thousand pieces of gold, and purchased therewith a female slave such as no one hath seen equalled, and when she pleased him, he said to his son, Take her; for thou art more worthy of her than the Sultan:—and he took her; and the damsel is now with him.—Then the King will say, Thou liest. And he will say to the King, With thy permission, I will break in upon him suddenly, and bring her to thee. And he will give him permission to do so: he will therefore make a sudden attack upon the house, and take the damsel, and conduct her into the presence of the Sultan, and he will question her, and she will not be able to deny: he will then say, O my lord, I give thee good counsel, but I am not in favour with you:—and the Sultan will make an example of me, and all the people will make me a gazing-stock, and my life will be lost.—His wife, however, replied, Acquaint no one; for this thing hath happened privily: commit, therefore, thine affair unto God, in this extremity. And upon this, the heart of the Wezeer was quieted, and his mind was relieved.

Such was the case of the Wezeer.—Now as to Noor ed-Deen, he feared the result of his conduct, and so passed each day in the gardens, not returning to his mother until towards the close of the night: he then slept in her apartment, and arose before

morning without being seen by any one else. Thus he continued to do for the space of a month, not seeing the face of his father; and at length his mother said to his father, O my master, wilt thou lose the damsel and lose the child? For if it long continue thus with the youth, he will flee his country.—And what is to be done? said he. She answered, Sit up this night, and when he cometh, lay hold upon him, and be reconciled to him, and give him the damsel; for she loveth him, and he loveth her; and I will give thee her price. So the Wezeer sat up the whole night, and when his son came, he laid hold upon him, and would have cut his throat; but his mother came to his succour, and said to her husband, What dost thou desire to do unto him? He answered her, I desire to slay him. The youth then said to his father, Am I of so small account in thy estimation? And upon this, the eyes of his father filled with tears, and he said to him, O my son, is the loss of my property and my life of small account with thee?—Listen, O my father, rejoined the youth:—and he implored his forgiveness. So the Wezeer arose from the breast of his son, and was moved with compassion for him; and the youth arose, and kissed his father's hand; and the Wezeer said, O my son, if I knew that thou wouldst act equitably to Enees el-Jelees, I would give her to thee.—O my father, replied the youth, wherefore should I not act equitably towards her? And his father said, I charge thee, O my son, that thou take not a wife to share her place, and that thou do her no injury, nor sell her. He replied, O my father, I swear to thee that I will neither take a wife to share her place, nor sell her:—and he promised him by oaths to act as he had said, and took up his abode with the damsel, and remained with her a year; and God (whose name be exalted!) caused the King to forget the affair of the female slave; but the matter became known to El-Mo'een the son of Sawee; yet he could not speak of it, on account of the high estimation in which the other Wezeer was held by the Sultan.

After this year had expired, the Wezeer Fadl ed-Deen the son of Khakan entered the bath, and came out in a state of excessive perspiration, in consequence of which the external air smote him, so that he became confined to his bed, and long remained sleepless; and his malady continued unremittingly; so he called, thereupon, his son 'Alee Noor ed-Deen, and when he came before him, said to him, O my son, verily the means of life are apportioned, and its period is decreed, and every soul must drink the cup of death. I have nothing with which to charge thee but the fear of God, and forethought with regard to the results of thine actions, and that thou conduct thyself kindly to the damsel

Enees el-Jelees.—O my father, said the youth, who is like unto thee? Thou hast been celebrated for virtuous actions, and the praying of the preachers for thee on the pulpits.—O my son, rejoined the Wezeer, I hope for the approbation of God, whose name be exalted! And then he pronounced the two professions of the faith, and uttered a sigh, and was recorded among the company of the blest. And upon this, the palace was filled with shrieking, and the news reached the ears of the Sultan, and the people of the city heard of the death of El-Fadl the son of Khakan, and even the boys in the schools wept for him. His son 'Alee Noor ed-Deen arose and prepared his funeral, and the Emeers and Wezeers and other officers of the state attended it, and among them was the Wezeer El-Mo'een the son of Sawee. 'Alee Noor ed-Deen for a long time remained in a state of violent grief for the loss of his father: but as he was sitting one day in his father's house, a person knocked at the door, and he rose up and opened it, and lo, there was a man who was one of his father's intimate companions, and he kissed the hand of Noor ed-Deen, and said to him, O my master, he who hath left a son like thee hath not died. This is the destination of the lord of the first and the last among mankind. O my master, cheer up thy heart, and give over mourning.—And upon this, 'Alee Noor ed-Deen arose, and went to the guest-chamber, and removed thither all that he required, and his companions came together to him, and he took again his slave. Ten of the sons of the merchants became his associates, and he gave entertainment after entertainment, and began to be lavish with presents. His steward, therefore, came in to him, and said to him, O my master Noor ed-Deen, hast thou not heard the saying, He who expendeth and doth not calculate is reduced to poverty? This profuse expenditure, and these magnificent presents, will annihilate the property.—But when 'Alee Noor ed-Deen heard these words of his steward, he looked at him, and replied, Of all that thou hast said to be, I will not attend to one word. Know, O steward, he continued, that if there remain in thy hands what will suffice for my dinner, thou shalt not burden me with anxiety respecting my supper.—So the steward left him, and went his way; and 'Alee Noor ed-Deen resumed his habits of extravagant generosity: whenever any one of his companions said, Verily this thing is beautiful!—he would reply, It is a present to thee:—and if any said, O my master, verily such a house is delightful! he would reply, It is a present to thee.

He ceased not to give entertainments to his companions from the commencement of day, one after another, until he had passed in this manner a whole year. Until one day, as he was sitting

with them, a person knocked at the door: so Noor ed-Deen arose, and one of his companions followed him without his knowledge; and when he opened the door, he beheld his steward, and said to him, What is the news?—O my master, answered the steward, that which I feared on thy account hath happened to thee.—How is that? asked Noor ed-Deen. The steward answered, Know that there remaineth not of thy property in my hands, anything equivalent to a piece of silver, or less than a piece of silver; and these are the accounts of thy expenses, and of thy original property. When 'Alee Noor ed-Deen heard these words he hung down his head towards the ground, and exclaimed, There is no strength nor power, but in God! And the man who had followed him secretly to pry into his case, as soon as he heard what the steward told him, returned to his companions, and said to them, See what ye will do; for 'Alee Noor ed-Deen hath become a bankrupt. So when Noor ed-Deen returned to them, grief appeared to them in his countenance, and immediately one of them rose, and, looking towards him, said to him, O my master, I desire that thou wouldst permit me to depart.—Why thus depart to-day? said Noor ed-Deen. His guest answered, My wife hath been grievously ill for some time, and it is impossible for me to be absent from her: I desire, therefore, to go and see her. And he gave him leave. Then another arose, and said to him, O my master Noor ed-Deen, I desire to-day to visit my brother; for he celebrateth the birthday of his son. Thus each of them asked leave of him deceitfully, and went his way, until all had departed.

So 'Alee Noor ed-Deen remained alone; and he called his slave-girl, and said to her, O Enees el-Jelees, seest thou not what hath befallen me? And he related to her what the steward had told him. She replied, O my master, for some nights past, I have been anxious to speak to thee of this affair.—O Enees el-Jelees, he rejoined, thou knowest that I have not expended my wealth but on my companions; and I do not think that they will abandon me without relief.—By Allah, said she, they will be of no use to thee. But he said, I will immediately arise and go to them, and knock at their doors: perhaps I shall obtain from them something which I will employ as a capital wherewith to trade, and I will cease from diversion and sport. So he arose instantly, and proceeded without stopping until he arrived at the bye-street in which his ten companions resided; for they all lived in that same street: and he advanced to the first door, and knocked; and there came forth to him a slave-girl, who said to him, Who art thou? He answered, Say to thy master,—'Alee Noor ed-Deen is standing at the door, and saith to thee,

Thy slave kisseth thy hands, looking for a favour from thee.—And the girl entered, and acquainted her master; but he called out to her, saying, Return, and tell him, He is not here.—The girl, therefore, returned to Noor ed-Deen, and said to him, My master, Sir, is not here. And he went on, saying within himself, If this is a knave, and hath denied himself, another is not. He then advanced to the next door, and said as he had before; and the second also denied himself. By Allah, he added, I must try all of them: perchance one of them may stand me in the place of all the others. And he went round to all the ten; but found not that one of them would open the door, or show himself, or even order him a cake of bread.

He then returned to his slave: his anxiety had increased, and she said to him, O my master, said I not unto thee that they would not profit thee?—By Allah, he replied, not one of them showed me his face.—O my master, rejoined she, sell of the movables of the house a little at a time, and expend the produce. And he did so until he had sold all that was in the house, and there remained nothing in his possession; and upon this he looked towards Enees el-Jelees, and said to her, What shall we do now?—It is my advice, O my master, she answered, that thou arise immediately, and take me to the market, and sell me; for thou knowest that thy father purchased me for ten thousand pieces of gold, and perhaps God may open to thee a way to obtain a part of this price; and if God have decreed our reunion, we shall meet again. But he replied, O Enees el-Jelees, it is not easy for me to endure thy separation for one hour.—Nor is the like easy to me, said she; but necessity is imperious. And upon this, he took Enees el-Jelees, his tears flowing down his cheeks, and went and delivered her to the broker, saying to him, Know the value of that which thou art to cry for sale.—O my master Noor ed-Deen, replied the broker, noble qualities are held in remembrance. Is she not Enees el-Jelees, whom thy father purchased of me for ten thousand pieces of gold?—He answered, Yes. And the broker thereupon went to the merchants; but he found that they had not all yet assembled; so he waited till the rest had come, and the market was filled with all varieties of female slaves, Turkish and Greek and Circassian and Georgian and Abyssinian; and when he beheld its crowded state, he arose and exclaimed, O merchants! O possessors of wealth! every thing that is round is not a nut; nor is every thing long, a banana; nor is every thing that is red, meat; nor is every thing white, fat; nor is every thing that is ruddy, wine; nor is every thing tawny, a date! O merchants! this precious pearl, whose value no money can equal, with what sum will ye open the bidding

for her?—And one of the merchants answered, With four thousand and five hundred pieces of gold.

But lo, the Wezeer El-Mo'een the son of Sawee was in the market, and seeing 'Alee Noor ed-Deen standing there, he said within himself, What doth he want here, having nothing left wherewith to purchase female slaves? Then casting his eyes around, and hearing the broker as he stood crying in the market with the merchants around him, he said within himself, I do not imagine anything else than that he hath become a bankrupt, and come forth with the slave-girl to sell her; and if this be the case, how pleasant to my heart! He then called the crier, who approached him, and kissed the ground before him; and the Wezeer said to him, I desire this female slave whom thou art crying for sale. The broker, therefore, being unable to oppose his wish, brought the slave and placed her before him; and when he beheld her, and considered her charms, her elegant figure and her soft speech, he was delighted with her, and said to the broker, To what has the bidding for her amounted? The broker answered, Four thousand and five hundred pieces of gold. And as soon as the merchants heard this, not one of them could bid another piece of silver or of gold; but all of them receded, knowing the tyrannical conduct of that Wezeer. El-Mo'een the son of Sawee then looked towards the broker, and said to him, Why standest thou still? Take away the slave-girl for me at the price of four thousand and five hundred pieces of gold, and thou wilt have five hundred for thyself.—So the broker went to 'Alee Noor ed-Deen, and said to him, O my master, the slave-girl is lost to thee without price.—How so? said Noor ed-Deen. The broker answered, We opened the bidding for her at four thousand and five hundred pieces of gold; but this tyrant El-Mo'een the son of Sawee came into the market, and when he beheld the damsel she pleased him, and he said to me, Ask her owner if he will agree for four thousand pieces of gold, and five hundred for thee:—and I doubt not but he knoweth that the slave belongeth to thee; and if he give thee her price immediately, it will be through the goodness of God; but I know, from his injustice, that he will write thee an order upon one of his agents for the money, and then send to them and desire them to give thee nothing; and every time that thou shalt go to demand it of them, they will say to thee, To-morrow we will pay thee:—and they will not cease to promise thee, and to defer from day to day, notwithstanding thy pride; and when they are overcome by thy importunity they will say, Give us the written order:—and as soon as they have received the paper from thee they will tear it in pieces: so thou wilt lose the price of the slave.

When Noor ed-Deen, therefore, heard these words of the broker, he said to him, What is to be done? The broker answered, I will give thee a piece of advice, and if thou receive it from me, thou wilt have better fortune.—What is it? asked Noor ed-Deen.—That thou come to me immediately, answered the broker, while I am standing in the midst of the market, and take the slave-girl from me, and give her a blow with thy hand, and say to her, Woe to thee! I have expiated my oath that I swore, and brought thee to the market, because I swore to thee that thou shouldst be exposed in the market, and that the broker should cry thee for sale.—If thou do this, perhaps the trick will deceive him and the people, and they will believe that thou tookest her not to the market but to expiate the oath.—This, replied Noor ed-Deen, is the right council. So the broker returned into the midst of the market, and, taking hold of the hand of the slave-girl, made a sign to the Wezeer El-Mo'een the son of Sawee, saying, O my lord, this is her owner who hath just come. Then 'Alee Noor ed-Deen advanced to the broker, and tore the damsel from him, and struck her with his hand, saying to her, Woe to thee! I have brought thee to the market for the sake of expiating my oath. Go home and disobey me not again. I want not thy price, that I should sell thee; and if I sold the furniture of the house and everything else of the kind over and over again, their produce would not amount to thy price.—But when El-Mo'een the son of Sawee beheld Noor ed-Deen, he said to him, Woe to thee! hast thou anything left to be sold or bought?—And he would have laid violent hands upon him. The merchants then looked towards Noor ed-Deen (and they all loved him), and he said to them, Here am I before you, and ye have all known his tyranny.—By Allah, exclaimed the Wezeer, were it not for you, I had killed him! Then all of them made signs, one to another, with the eye, and said, Not one of us will interfere between thee and him. And upon this, 'Alee Noor ed-Deen went up to the Wezeer, the son of Sawee (and Noor ed-Deen was a man of courage), and he dragged the Wezeer from his saddle, and threw him upon the ground. There was at that spot a kneading place for mud, and the Wezeer fell into the midst of it, and Noor ed-Deen beat him with his fist, and a blow fell upon his teeth, by which his beard became dyed with his blood. Now there were with the Wezeer ten memlooks, and when they saw Noor ed-Deen treat their master in this manner, they put their hands upon the hilts of their swords, and would have fallen upon him and cut him in pieces; but the people said to them, This is a Wezeer, and this is the son of a Wezeer, and perhaps they may make peace with each other, and ye will incur the anger of both

of them; or perhaps a blow may fall upon your master, and ye will all of you die the most ignominious of deaths: it is advisable, therefore, that ye interfere not between them.—And when 'Alee Noor ed-Deen had ceased from beating the Wezeer, he took his slave-girl, and returned to his house.

The Wezeer, the son of Sawee, then immediately arose, and his dress, which before was white, was now dyed with three colours, the colour of mud, and the colour of blood, and the colour of ashes; and when he beheld himself in this condition, he took a round mat, and hung it to his neck, and took in his hand two bundles of coarse grass, and went and stood beneath the palace of the Sultan, and cried out, O King of the age! I am oppressed!—So they brought him before the King, who looked at him attentively, and saw that he was his Wezeer, El-Mo'een the son of Sawee. He said, therefore, Who hath done this unto thee?—and the Wezeer cried and moaned.—O my lord, he said, thus is every one who loveth thee and serveth thee: these afflictions always befall him.—And who, said the King again, hath done thus unto thee?—Know, answered the Wezeer, that I went forth to-day to the market of the female slaves with the idea of buying a cook-maid, and saw in the market a slave-girl the like of whom I have never in my life beheld, and the broker said that she belonged to 'Alee Noor ed-Deen. Now our lord the Sultan had given his father ten thousand pieces of gold to buy for him with it a beautiful female slave, and he bought that girl, and she pleased him; so he gave her to his son; and when his father died, the son pursued the path of prodigality, until he sold all his houses and gardens and utensils; and when he had become a bankrupt, nothing else remaining in his possession, he took the slave-girl to the market to sell her, and delivered her to the broker: so he cried her for sale, and the merchants continued bidding for her until her price amounted to four thousand pieces of gold; whereupon I said to myself, I will buy this for our lord the Sultan: for her original price was from him. I therefore said, O my son, receive her price, four thousand pieces of gold. But when he heard my words, he looked at me and replied, O ill-omened old man! I will sell her to the Jews and the Christians rather than to thee.—I then said to him, I would not buy her for myself, but for our lord the Sultan, who is our benefactor. As soon, however, as he had heard these words from me, he was filled with rage, and dragged me and threw me down from the horse, notwithstanding my advanced age, and beat me, and ceased not to do so until he left me in the state in which thou seest me. Nothing exposed me to all this ill-treatment but my coming to purchase this slave-girl for your majesty.—The Wezeer

then threw himself upon the ground, and lay weeping and trembling.

Now when the Sultan beheld his condition, and had heard his speech, the vein of anger swelled between his eyes, and he looked towards the members of his court who were attending him; whereupon forty swordsmen stood before him, and he said to them, Descend immediately to the house of 'Alee the son of El-Fadl the son of Khakan, and plunder it and demolish it, and bring hither him and the slave-girl with their hands bound behind them: drag them along upon their faces, and so bring them before me. They replied, We hear and obey:—and went forth to repair to the house of 'Alee Noor ed-Deen. But there was in the court of the Sultan a chamberlain named 'Alam ed-Deen Senjer, who had been one of the memlooks of El-Fadl the son of Khakan, the father of 'Alee Noor ed-Deen; and when he heard the order of the Sultan, and saw the enemies prepared to slay his master's son, it was insupportable to him; so he mounted his horse, and proceeded to the house of 'Alee Noor ed-Deen, and knocked at the door. Noor ed-Deen came forth to him, and, when he saw him, knew him, and would have saluted him; but he said, O my master, this is not a time for salutation, nor for talking. Noor ed-Deen said, O 'Alam ed-Deen, what is the news? He replied, Save thyself by flight, thou and the slave-girl; for El-Mo'een the son of Sawee hath set up a snare for you, and if ye fall into his hands he will slay you: the Sultan hath sent to you forty swordsmen, and it is my advice that ye fly before the evil fall upon you. Then Senjer stretched forth his hand to Noor ed-Deen with some pieces of gold, and he counted them, and found them to be forty pieces, and he said, O my master, receive these, and if I had with me more, I would give it thee: but this is not a time for expostulating. And upon this, Noor ed-Deen went in to the damsel, and acquainted her with the occurrence, and she was confounded.

The two then went forth immediately from the city, and God let down the veil of His protection upon them, and they proceeded to the bank of the river, where they found a vessel ready to sail: the master was standing in the midst of it, and saying, He who hath anything to do, whether leave-taking or procuring provisions, or who hath forgotten aught, let him do what he desireth and return; for we are going. And they all replied, We have nothing remaining to do, O master. So, upon this, the master said to his crew, Quick! Loose the rope's end, and pull up the stake.—And 'Alee Noor ed-Deen exclaimed, Whither, O master? He answered, to the Abode of Peace, Baghdad. And Noor ed-Deen embarked, and the damsel with him, and they set

the vessel afloat, and spread the sails, and it shot along like a bird with its pair of wings, carrying them forward with a favourable wind.

Meanwhile, the forty men whom the Sultan had sent came to the house of 'Alee Noor ed-Deen, and broke open the doors and entered, and searched all the chambers, but without success: so they demolished the house, and returned, and acquainted the Sultan, who said, Search for them in every place where they may be:—and they replied, We hear and obey. The Wezeer El-Mo'een the son of Sawee then descended to his house, after the Sultan had invested him with a robe of honour, and had said to him, None shall take vengeance for thee but myself. And he greeted the King with a prayer for long life, and his heart was set at ease: and the Sultan gave orders to proclaim throughout the city, O all ye people! our lord the Sultan hath commanded that whoever shall meet with 'Alee Noor ed-Deen, and bring him to the Sultan, shall be invested with a robe of honour, and he will give him a thousand pieces of gold; and he who shall conceal him, or know where he is, and not give information thereof, will merit the exemplary punishment that shall befall him! So all the people began to search for him; but could not trace him.—Such was the case with these people.

Now as to 'Alee Noor ed-Deen and his slave, they arrived in safety at Baghdad, and the master of the vessel said to them, This is Baghdad, and it is a city of security: winter with its cold hath departed from it, and the spring-quarter hath come with its roses, and its trees are in blossom, and its waters are flowing. And upon this, 'Alee Noor ed-Deen landed with his slave-girl, and gave the master five pieces of gold. They then walked a little way, and destiny cast them among the gardens, and they came to a place which they found swept and sprinkled, with long mastabahs, and pots suspended filled with water, and over it was a covering of trellis-work of canes extended along the whole length of a lane, at the upper end of which was the gate of a garden; but this was shut. And Noor ed-Deen said to the damsel, By Allah, this is a pleasant place!—and she replied, O my master, let us sit down a while upon one of these mastabahs. So they mounted and seated themselves there, and they washed their faces and hands, and enjoyed the current of the zephyr, and slept.—Glory be to Him who sleepeth not!

This garden was called the Garden of Delight, and in it was a palace called the Palace of Diversion, and it belonged to the Khaleefeh Haroon Er-Rasheed, who, when his heart was contracted, used to come to this garden, and enter the palace above mentioned, and there sit. The palace had eighty latticed win-

dows, and eighty lamps were suspended in it, and in the midst of it was a great candlestick of gold; and when the Khaleefeh entered it, he commanded the female slaves to open the windows, and ordered Is-hak the cup-companion to sing with them: so his heart became dilated, and his anxiety ceased. There was a superintendent to the garden, an old man, named the sheykh Ibraheem; and it happened that he went forth once to transact some business, and found there persons diverging themselves with women of suspicious character, whereupon he was violently enraged, and having waited until the Khaleefeh came thither some days after, he acquainted him with this occurrence, and the Khaleefeh said, Whomsoever thou shalt find at the gate of the garden, do with him what thou wilt. Now on this day the sheykh Ibraheem went out to transact an affair of business, and found the two sleeping at the garden gate, covered with a single izar; and he said, Do not these two persons know that the Khaleefeh hath given me permission to kill every one whom I find here? But I will only give these two a slight beating, that no one may again approach the gate of the garden. He then cut a green palm-stick, and went forth to them, and raised his hand until the whiteness of his arm-pit appeared, and was about to beat them; but he reflected in his mind, and said, O Ibraheem, how shouldst thou beat them when thou knowest not their case? They may be two strangers, or of the children of the road, whom destiny hath cast here. I will therefore uncover their faces, and look at them.—So he lifted up the izar from their faces, and said, These are two handsome persons, and it is not proper that I should beat them. And he covered their faces again, and, approaching the foot of 'Alee Noor ed-Deen, began to rub it gently; whereupon Noor ed-Deen opened his eyes, and saw that he was an old man; and he blushed, and drew in his feet, and, sitting up, took the hand of the sheykh Ibraheem and kissed it; and the sheykh said to him, O my son, whence are ye?—O my master, he answered, we are strangers?—and a tear gushed from his eye. The sheykh Ibraheem then said to him, O my son, know that the Prophet (God favour and preserve him!) hath enjoined generosity to the stranger. Wilt thou not arise, O my son, and enter the garden, and divert thyself in it, that thy heart may be dilated?—O my master, said Noor ed-Deen, to whom doth this garden belong? The sheykh answered, O my son, this garden I inherited from my family. And his design in saying this was only that they might feel themselves at ease, and enter the garden. And when Noor ed-Deen heard his words, he thanked him, and arose, together with his slave, and, the sheykh Ibraheem preceding them, they entered the garden.

The gate was arched, and over it were vines with grapes of different colours; the red, like rubies; and the black, like ebony. They entered a bower, and found within it fruits growing in clusters and singly, and the birds were warbling their various notes upon its branches. The nightingale was pouring forth its melodious sounds; and the turtle-dove filled the place with its cooing; and the blackbird, in its singing, resembled a human being; and the ring-dove, a person exhilarated by wine. The fruits upon the trees, comprising every description that was good to eat, had ripened; and there were two of each kind: there were the camphor-apricot, and the almond-apricot, and the apricot of Khurasan; the plum of a colour like the complexion of beauties; the cherry delighting the sense of every man; the red, the white, and the green fig, of the most beautiful colours; and flowers like pearls and coral; the rose, whose redness put to shame the cheeks of the lovely; the violet, like sulphur in contact with fire; the myrtle, the gilliflower, the lavender, and the anemone; and their leaves were bespangled with the tears of the clouds; the chamomile smiled, displaying its teeth, and the narcissus looked at the rose with its negroes' eyes; the citrons resembled round cups; the limes were like bullets of gold; the ground was carpeted with flowers of every colour, and the place beamed with the charms of spring; the river murmured by while the birds sang, and the wind whistled among the trees; the season was temperate, and the zephyr was languishing.

The sheykh Ibraheem conducted them into the elevated saloon, and they were charmed with its beauty and the extraordinary elegances which it displayed, and seated themselves in one of the windows; and Noor ed-Deen, reflecting upon his past entertainments, exclaimed, By Allah, this place is most delightful! It hath reminded me of past events, and quenched in me an anguish like the fire of the ghada.—The sheykh Ibraheem then brought to them some food, and they ate to satisfaction, and washed their hands, and Noor ed-Deen, seating himself again in one of the windows, called to his slave, and she came to him; and they sat gazing at the trees laden with all kinds of fruits; after which, Noor ed-Deen looked towards the sheykh, and said to him, O sheykh Ibraheem, hast thou not any beverage? For people drink after eating.—So the sheykh brought him some sweet and cold water: but Noor ed-Deen said, This is not the beverage I desire.—Dost thou want wine? asked the sheykh.—Yes, answered Noor ed-Deen. The sheykh exclaimed, I seek refuge with Allah from it! Verily for thirteen years I have done nothing of that kind; for the Prophet (God favour and preserve him!) cursed its drinker and its presser and

its carrier.—Hear from me two words, said Noor ed-Deen. The sheykh replied, Say what thou wilt. So he said, If thou be neither the presser of the wine, nor its drinker, nor its carrier, will aught of the curse fall upon thee? The sheykh answered, No.—Then take this piece of gold, rejoined Noor ed-Deen, and these two pieces of silver, and mount the ass, and halt at a distance from the place, and whatsoever man thou findest to buy it, call to him, and say to him, take these two pieces of silver, and with this piece of gold buy some wine, and place it upon the ass:—so, in this case, thou wilt be neither the carrier nor the buyer; and nothing will befall thee of that which befalleth the rest.

The sheykh Ibraheem, after laughing at his words, replied, By Allah, I have never seen one more witty than thou, nor heard speech more sweet. And Noor ed-Deen said to him, We have become dependent upon thee, and thou hast nothing to do but to comply to our wishes: bring us, therefore, all that we require.—O my son, said the sheykh, my buttery here is before thee (and it was the store-room furnished for the Prince of the Faithful): enter it then, and take from it what thou wilt; for it containeth more than thou desirest. So Noor ed-Deen entered the store-room, and beheld in it vessels of gold and silver and crystal, adorned with a variety of jewels; and he took out such of them as he desired, and poured the wine into the vessels of earthenware and bottles of glass; and he and the damsel began to drink, astonished at the beauty of the things which they beheld. The sheykh Ibraheem then brought to them sweet scented flowers, and seated himself at a distance from them; and they continued drinking, in a state of the utmost delight, until the wine took effect upon them, and their cheeks reddened, and their eyes wantoned like those of the gazelle, and their hair hung down: whereupon the sheykh Ibraheem said, What aileth me that I am sitting at a distance from them? Why should I not sit by them? And when shall I be in the company of such as these two, who are like two moons? He then advanced, and seated himself at the edge of the raised portion of the floor; and Noor ed-Deen said to him, O my master, by my life I conjure thee to approach and join us. So he went to them; and Noor ed-Deen filled a cup, and looking at the sheykh, said to him, Drink, that thou mayest know how delicious is its flavour. But the sheykh Ibraheem exclaimed, I seek refuge with Allah! Verily, for thirteen years I have done nothing of that kind.—And Noor ed-Deen, feigning to pay no attention to him, drank the cup, and threw himself upon the ground, pretending that intoxication had overcome him.

Upon this, Enees el-Jelees looked towards the sheykh, and said to him, O sheykh Ibraheem, see how this man hath treated me.—O my mistress, said he, what aileth him? She rejoined, Always doth he treat me thus: he drinketh a while, and then sleepeth, and I remain alone, and find no one to keep me company over my cup. If I drink, who will serve me? And if I sing, who will hear me?—The sheykh, moved with tenderness and affection for her by her words, replied, It is not proper that a cup-companion be thus. The damsel then filled a cup, and, looking at the sheykh Ibraheem, said to him, I conjure thee by my life that thou take it and drink it; reject it not, but accept it, and refresh my heart. So he stretched forth his hand, and took the cup, and drank it; and she filled for him a second time, and handed it to him, saying, O my master, this remaineth for thee. He replied, By Allah, I cannot drink it: that which I have drunk is enough for me. But she said, By Allah, it is indispensable:—and he took the cup and drank it. She then gave him the third; and he took it, and was about to drink it, when lo, Noor ed-Deen raised himself, and said to him, O sheykh Ibraheem, what is this? Did I not conjure thee a while ago, and thou refusedst, and saidst, Verily, for thirteen years I have not done it?—The sheykh Ibraheem, touch with shame, replied, By Allah, I am not in fault; for she pressed me. And Noor ed-Deen laughed, and they resumed their carousal, and the damsel, turning her eyes towards her master, said to him, O my master, drink thou, and do not urge the sheykh Ibraheem; that I may divert thee with the sight of him. So she began to fill and to hand to her master, and her master filled and gave to her, and thus they continued to do, time after time; till at length the sheykh Ibraheem looked towards them and said, What meaneth this? And what sort of carousal is this? Wherefore do ye not give me to drink, since I have become your cup-companion?—At this they both laughed until they became almost senseless; and then drank, and gave him to drink; and they continued thus until the expiration of a third of the night, when the damsel said, O sheykh Ibraheem, with thy permission shall I arise and light one of the candles which are arranged here?—Rise, he answered; but light not more than one candle. But she sprang upon her feet and, beginning with the first candle, proceeded until she had lighted eighty. She then sat down again; and presently Noor ed-Deen said, O sheykh Ibraheem, in what favour am I held with thee? Wilt thou not allow me to light one of these lamps?—The sheykh answered, Arise, and light one lamp, and be not thou also troublesome. So he arose, and, beginning with the first lamp, lighted all the eighty; and

the saloon seemed to dance. And after this, the sheykh Ibraheem, overcome by intoxication, said to them, Ye are more frolicsome than I:—and he sprang upon his feet, and opened all the windows, and sat down again with them, and they continued carousing and reciting verses; and the place rang with their merriment.

Now God, the all-seeing and all-knowing, who hath appointed a cause to every event, had decreed that the Khaleefeh should be sitting that night at one of the windows looking towards the Tigris, by moonlight; and he looked in that direction, and saw the light of lamps and candles reflected in the river, and turning his eyes up towards the palace in the garden, he beheld it beaming with those candles and lamps, and exclaimed, Bring hither to me Jaafar El-Barmekkee! In the twinkling of an eye, Jaafar stood before the Prince of the Faithful; and the Khaleefeh said to him, O dog of Wezeers, dost thou serve me and not acquaint me with what happeneth in the city of Baghdad?—What, asked Jaafar, is the occasion of these words? The Khaleefeh answered, If the city of Baghdad were not taken from me, the Palace of Diversion were not enlivened with the light of the lamps and candles, and its windows were not opened. Woe to thee! Who could do these things unless the office of Khaleefeh were taken from me?—Who, said Jaafar (the muscles of his side quivering from fear), informed thee that the lamps and candles were lighted in the Palace of Diversion, and that its windows were opened! The Khaleefeh replied, Advance hither to me, and look. So Jaafar approached the Khaleefeh, and, looking towards the garden, beheld the palace as it were a flame of fire, its light surpassing that of the moon. He desired, therefore, to make an excuse for the sheykh Ibraheem, the superintendent, thinking, from what he beheld, that the event might have occurred through his permission: and accordingly he said, O Prince of the Faithful, the sheykh Ibraheem last week said to me, O my master Jaafar, I am desirous of entertaining my children during my life and the life of the Prince of the Faithful.—And what, said I, is thy design in saying this? He answered, It is my wish that thou wouldst obtain for me permission from the Khaleefeh that I may celebrate the birthday of my two sons in the palace. So I said, Do what thou wilt with respect to the entertainment of thy sons, and, if God will, I shall have an interview with the Khaleefeh, and will acquaint him with it. And he left me thus; and I forgot to acquaint thee.—O Jaafar, said the Khaleefeh, thou wast guilty of one offence against me, and then thine offence became two: for thou hast erred in two points: the first, thy not acquainting me with this affair; and the second, thy not accomplishing the

desire of the sheykh Ibraheem; for he did not come to thee and address thee with these words but to hint a demand for some money by the aid of which to effect his design, and thou neither gavest him anything nor acquaintedst me that I might give him.—O Prince of the Faithful, replied Jaafar, I forgot.

The Khaleefeh then said, By my forefathers, I will not pass the remainder of my night but with him, for he is a just man, who frequenteth the sheykhs, and attendeth to the poor, and favoureth the indigent; and I imagine all his acquaintances are with him this night: so I must repair to him: perhaps one of them may offer up for us a prayer productive of good to us in this world and the next; and probably some advantage may accrue to him from my presence, and he will receive pleasure from this, together with his friends.—O Prince of the Faithful, replied Jaafar, the greater part of the night hath passed, and they are now about to disperse. But the Khaleefeh said, We must go to them. And Jaafar was silent, and was perplexed in his mind, not knowing what to do. So the Khaleefeh rose upon his feet, and Jaafar arose and preceded him, and Mesroor the eunuch went with him. The three walked on reflecting, and, departing from the palace, proceeded through the streets, in the attire of merchants, until they arrived at the gate of the garden above mentioned; and the Khaleefeh, approaching it, found it open; and he was surprised, and said, See, O Jaafar, how the sheykh Ibraheem hath left the gate open until this hour, which is not his usual custom. They then entered, and came to the end of the garden, where they stopped beneath the palace; and the Khaleefeh said, O Jaafar, I desire to take a view of them secretly before I go up to them, that I may see how the sheykhs are occupied in the dispensing of their blessings and the employment of their miraculous powers; for they have qualities which distinguish them both in their private retirements and in their public exercises; and now we hear not their voices, nor discover any indication of their presence. Having thus said, he looked around, and, seeing a tall walnut-tree, he said, O Jaafar, I would climb this tree; for its branches are near to the windows; and look at them. And accordingly he ascended the tree, and climbed from branch to branch until he came to that which was opposite to one of the windows, and there he sat, and, looking in through this window of the palace, beheld a damsel and a young man, like two moons (extolled be the perfection of Him who created them!); and he saw the sheykh Ibraheem sitting with a cup in his hand, and saying, O mistress of beauties, drinking unaccompanied by merry sounds is not pleasant.

When the Khaleefeh witnessed this conduct of the sheykh

Ibraheem, the vein of anger swelled between his eyes, and he descended, and said, O Jaafar, I have never seen anything of the miraculous performances of the just such as I have beheld this night: ascend, therefore, thyself also, into this tree, and look, lest the blessings of the just escape thee.—On hearing the words of the Prince of the Faithful, Jaafar was perplexed at his situation; and he climbed up into the tree, and looked, and saw Noor ed-Deen and the sheykh Ibraheem and the damsel, and the sheykh Ibraheem had the cup in his hand. As soon as he beheld this, he made sure of destruction: and he descended, and stood before the Prince of the Faithful, and the Khaleefeh said, O Jaafar, praise be to God who hath made us to be of the number of those who follow the external ordinances of the holy law, and averted from us the sin of disguising ourselves by the practice of hypocrisy! But Jaafar was unable to reply, from his excessive confusion. The Khaleefeh then looked towards him, and said, Who can have brought these persons hither, and admitted them into my palace? But the like of this young man and this damsel, in beauty and loveliness and symmetry of form, mine eye hath never beheld.—Jaafar, now conceiving a hope that the Khaleefeh might be propitiated, replied, Thou hast spoken truly, O Prince of the Faithful. And the Khaleefeh said, O Jaafar, climb up with us upon this branch which is opposite them, that we may amuse ourselves by observing them. So they both climbed up into the tree, and, looking at them, heard the sheykh Ibraheem say, O my mistress, I have relinquished decorum by the drinking of wine; but the pleasure of this is not complete without the melodious sounds of stringed instruments.—O sheykh Ibraheem, replied Enees el-Jelees, by Allah, if we had any musical instrument, our happiness were perfect. And when the sheykh Ibraheem heard her words, he rose upon his feet.—The Khaleefeh said to Jaafar, What can he be going to do?—Jaafar replied, I know not.—And the sheykh Ibraheem went away, and returned with a lute; and the Khaleefeh looking attentively at it, saw that it was the lute of Is-hak the cup-companion; and said, By Allah, if this damsel sing not well, I will crucify you all; but if she sing well, I will pardon them and crucify thee. So Jaafar said, O Allah, let her not sing well!—Why? asked the Khaleefeh.—That thou mayest crucify all of us, answered Jaafar; and then we shall cheer one another by conversation. And the Khaleefeh laughed: and the damsel took the lute, and tuned its strings, and played upon it in a manner that would melt iron, and inspire an idiot with intellect; after which she sang with such sweetness that the Khaleefeh exclaimed, O Jaafar, never in my life have I heard so enchanting a voice as this!—Perhaps, said Jaafar, the

anger of the Khafeeleh hath departed from him?—Yea, he answered, it hath departed. He then descended with Jaafar from the tree, and, looking towards him, said, I am desirous of going up to them, to sit with them, and to hear the damsel sing before me.—O Prince of the Faithful, replied Jaafar, if thou go up to them, probably they will be troubled by thy presence; and as to the sheikh Ibraheem, he will assuredly die of fear. The Khaleefeh therefore said, O Jaafar, thou must acquaint me with some stratagem by means of which I may learn the truth of the affair without their knowing that I have discovered them. And he and Jaafar walked towards the Tigris, reflecting upon this matter; and lo, a fisherman stood beneath the windows of the palace, and he threw his net, hoping to catch something by means of which to obtain his subsistence. Now the Khaleefeh had, on a former occasion, called to the sheykh Ibraheem, and said to him, What was that noise that I heard beneath the windows of the palace?—and he answered, The voices of the fishermen, who are fishing:—so he said, Go down and forbid them from coming to this place. They were therefore forbidden to come thither; but this night there came a fisherman named Kereem, and seeing the garden gate open, he said within himself, This is a time of inadvertence, and perhaps I may catch some fish on this occasion:—so he took his net, and threw it into the river, and then recited some verses, contrasting the condition of the poor fisherman, toiling throughout the night, with that of the lord of the palace, who awaking from a pleasant slumber, findeth the fawn in his possession; and as soon as he had finished his recitation, lo, the Khaleefeh, unattended, stood at his head. The Khaleefeh knew him, and exclaimed, O Kereem!—and the fisherman, hearing him call him by his name, turned towards him; and when he beheld the Khaleefeh, the muscles of his side quivered, and he said, By Allah, O Prince of the Faithful, I did not this in mockery of the mandate; but poverty and the wants of my family impelled me to the act of which thou art witness. The Khaleefeh replied, Throw thy net for my luck. And the fisherman advanced, rejoicing exceedingly, and cast the net, and, having waited until it had attained its limit and become steady at the bottom, drew it in again, and there came up in it a variety of fish that could not be numbered.

The Khaleefeh was delighted at this, and said, O Kereem, strip off thy clothes:—and he did so. He was clad in a jubbeh in which were a hundred patches of coarse woollen stuff, containing vermin of the most abominable kind, and among them fleas in such numbers that he might almost have been transported by their means over the face of the earth; and he took from his

head a turban which for three years he had never unwound ; but when he happened to find a piece of rag he twisted it around it : and when he had taken off the jubbeh and turban, the Khaleefeh pulled off from his own person two vests of silk of Alexandria and Baalabekk, and a melwatah and a farajeeyeh, and said to the fisherman, Take these and put them on. The Khaleefeh then put on himself the fisherman's jubbeh and turban, and, having drawn a litham over his face, said to the fisherman, Go about thy business ;—and he kissed the feet of the Khaleefeh. But scarcely had he done so, when the vermin overran the person of the Khaleefeh, and he began to seize them with his right hand and his left from his neck, and to throw them down ; and he exclaimed, O fisherman, woe to thee ! What are these abundant vermin in this jubbeh ?—O my lord, he answered, at present they torment thee ; but when a week shall have passed over thee, thou wilt not feel them, nor think of them. The Khaleefeh laughed, and said to him, How can I suffer this jubbeh to remain upon me ? The fisherman replied, I wish to tell thee something ; but I am ashamed, through my awe for the Khaleefeh.—Impart, said the Khaleefeh, what thou hast to tell me. So he said to him, It hath occurred to my mind, O Prince of the Faithful, that thou desirest to learn the art of fishing, in order that thou mayest be master of a trade that may profit thee ; and if such be thy desire, this jubbeh is suitable to thee. And the Khaleefeh laughed at his words.

The fisherman then went his way, and the Khaleefeh took the basket of fish, and, having put upon it a little grass, went with it to Jaafar, and stood before him ; and Jaafar, thinking that he was Kereem the fisherman, feared for him, and said, O Kereem, what brought thee hither ? Save thyself by flight ; for the Khaleefeh is here this night.—And when the Khaleefeh heard the words of Jaafar, he laughed until he fell down upon his back. So Jaafar said, Perhaps thou art our lord the Prince of the Faithful ?—Yes, O Jaafar, answered the Khaleefeh, and thou art my Wezeer, and I came with thee hither, and thou knowest me not. How then should the sheykh Ibraheem know me when he is drunk ? Remain where thou art until I return to thee.—Jaafar replied, I hear and obey.—and the Khaleefeh advanced to the door of the palace, and knocked. The sheykh Ibraheem arose, therefore, and said, Who is at the door ? He answered, I, O sheykh Ibraheem. The sheykh said, Who art thou ?—and the Khaleefeh answered, I am Kereem the fisherman : I heard that there were guests with thee, and have therefore brought thee some fish ; for it is excellent.—Now Noor ed-Deen and the damsel were both fond of fish, and when they heard the mention of it

they rejoiced exceedingly, and said, O my master, open to him, and let him come in to us with the fish which he hath brought. So the sheykh Ibraheem opened the door, and the Khaleefeh, in his fisherman's disguise, entered, and began by salutation; and the sheykh Ibraheem said to him, Welcome to the robber, the thief, the gambler! Come hither, and show us the fish which thou hast brought.—He therefore showed it to them; and lo, it was alive, and moving; and the damsel exclaimed, By Allah, O my master, this fish is excellent! I wish it were fried.—By Allah, said the sheykh Ibraheem, thou hast spoken truth. Then addressing the Khaleefeh, he said, O fisherman, I wish thou hadst brought this fish fried. Arise, and fry it for us, and bring it.—On the head be thy commands, replied the Khaleefeh: I will fry it and bring it.—Be quick, said they, in doing it.

The Khaleefeh therefore arose and ran back to Jaafar, and said, O Jaafar, they want the fish fried.—O Prince of the Faithful, replied he, give it me, and I will fry it. But the Khaleefeh said, By the tombs of my ancestors, none shall fry it but myself: with my own hand will I do it! He then repaired to the hut of the superintendent, and, searching there, found in it everything that he required, the frying-pan, and even the salt, and wild marjoram, etc. So he approached the fire-place, and put on the frying-pan, and fried it nicely; and when it was done, he put it upon a banana-leaf, and, having taken from the garden some limes, he went up with the fish, and placed it before them. The young man, therefore, and the damsel and the sheykh Ibraheem advanced and ate; and when they had finished, they washed their hands, and Noor ed-Deen said, By Allah, O fisherman, thou hast done us a kindness this night. Then putting his hand into his pocket, he took forth for him three pieces of gold, of those which Senjer had presented to him when he was setting forth on his journey, and said, O fisherman, excuse me; for, by Allah, if I had known thee before the events that have lately happened to me, I would have extracted the bitterness of poverty from thy heart: but take this as accordant with my present circumstances. So saying, he threw the pieces of gold to the Khaleefeh, who took them, and kissed them, and put them in his pocket. The object of the Khaleefeh in doing this was only that he might hear the damsel sing: so he said to him, Thou hast treated me with beneficence, and abundantly recompensed me: but I beg of thy unbounded indulgence that this damsel may sing an air that I may hear her. Noor ed-Deen therefore said, O Enees el-Jelees! She replied, Yes.—By my life, said he, sing to us something for the gratification of this fisherman; for he desireth to hear thee. And when she had heard what her master said,

she took the lute, and tried it with her fingers, after she had twisted its pegs, and sang to it.

Upon this, the Khaleefeh was affected with violent emotion, and overcome by ecstasy, so that he was no longer master of himself from excessive delight; and he began to exclaim, Allah approve thee! Allah approve thee! So Noor ed-Deen said to him, O fisherman, have the damsel and her art in striking the chords pleased thee?—Yea, by Allah! exclaimed the Khaleefeh. And Noor ed-Deen immediately said, She is bestowed upon thee as a present from me, the present of a generous man who will not revoke his gift. And he arose upon his feet, and took a melwatah, and threw it upon the Khaleefeh in the fisherman's disguise, ordering him to depart with the damsel. But she looked towards him, and said, O my master, wilt thou part from me without bidding me farewell? If we must be separated, pause while I take leave of thee.

The Khaleefeh was much distressed at the idea of separating them, and looking towards the young man, he said to him, O my master, art thou in fear on account of any crime, or art thou in debt to any one? Noor ed-Deen answered, By Allah, O fisherman, a wonderful event, and an extraordinary adventure, happened to me and this damsel: if it were engraved on the understanding, it would be a lesson to him who would be admonished.—Wilt thou not, rejoined the Khaleefeh, relate to us thy story, and acquaint us with thy case? Perhaps thy doing so may be productive of relief; for the relief of God is near.—So Noor ed-Deen said, Wilt thou hear our story in poetry or in prose?—Prose, answered the Khaleefeh, is mere talk; and verse words put together like pearls. And Noor ed-Deen hung down his head towards the ground, and then related his story in a series of verses: but when he had finished, the Khaleefeh begged him to explain his case more fully. He therefore acquainted him with the whole of his circumstances from beginning to end; and when the Khaleefeh understood the affair, he said to him, Whither wouldst thou now repair? He answered, God's earth is wide. The Khaleefeh then said to him, I will write for thee a letter which thou shalt convey to the Sultan Mohammad the son of Suleyman Ez-Zeynee, and when he shall have read it, he will do thee no injury.—Is there in the world, said Noor ed-Deen, a fisherman who correspondeth with Kings? Verily this is a thing that can never be.—Thou hast spoken truly, rejoined the Khaleefeh; but I will acquaint thee with the cause. Know that I read in the same school with him, under a master, and I was his monitor; and after that, prosperity was his lot, and he became a Sultan, while God made me to be a fisherman: yet I

have never sent to request anything of him, but he hath performed my wish; and if I sent to him every day to request a thousand things of him, he would do what I asked. When Noor ed-Deen, therefore, heard his words, he said to him, Write, that I may see. And he took an ink-case and a pen, and wrote (after the phrase, In the name of God, the Compassionate, the Merciful)—To proceed.—This letter is from Haroon Er-Rasheed the son of El-Mahdee, to his highness Mohammad the son of Suleyman Ez-Zeynee, who hath been encompassed by my beneficence, and whom I constituted my viceroy of a portion of my dominions. I acquaint thee that the bearer of this letter is Noor ed-Deen the son of El-Fadl the son of Khakan the Wezeer, and on his arrival in thy presence thou shalt divest thyself of thy regal authority, and seat him in thy place; for I have appointed him to the office to which I formerly appointed thee: so disobey not my commands: and peace be on thee.—He then gave the letter to 'Alee Noor ed-Deen, who took it, and kissed it, and put it in his turban, and immediately set forth on his journey.

The sheykh Ibraheem now looked towards the Khaleefeh in his fisherman's disguise, and said to him, O most contemptible of fishermen, thou hast brought us two fish worth twenty half-dirhems, and received three pieces of gold, and desirest to take the slave also. But when the Khaleefeh heard these words, he cried out at him, and made a sign to Mesroor, who immediately discovered himself, and rushed in upon him. Jaafar, meanwhile, had sent one of the attendants of the garden to the porter of the palace to demand a suit of clothing of him for the Prince of the Faithful; and the man went, and brought the dress, and kissed the ground before the Khaleefeh, who took off and gave to him that with which he was then clad, and put on this suit. The sheykh Ibraheem was sitting on a chair: the Khaleefeh paused to see the result: and the sheykh was astounded, and began to bite the ends of his fingers through his confusion; saying, Am I asleep or awake? The Khaleefeh then looked at him, and said, O sheykh Ibraheem, what is this predicament in which thou art placed? And upon this, the sheykh recovered from his intoxication, and, throwing himself upon the ground, implored forgiveness: and the Khaleefeh pardoned him; after which he gave orders that the damsel should be conveyed to the palace where he resided; and when she had arrived there, he appropriated to her a separate lodging, and appointed persons to wait upon her, and said to her, Know that I have sent thy master as Sultan of El-Basrah, and, if God please, I will despatch to him a dress of honour, and send thee also to him with it.

As to Noor ed-Deen, he continued his journey until he entered

El-Basrah, and went up to the palace of the Sultan, when he uttered a loud cry, whereupon the Sultan desired him to approach; and when he came into the presence of the King, he kissed the ground before him, and produced the letter, and handed it to him. And as soon as the Sultan saw the superscription in the handwriting of the Prince of the Faithful, he rose upon his feet, and, having kissed it three times, said, I hear and pay obedience to God (whose name be exalted!) and to the Prince of the Faithful. He then summoned before him the four Kadees, and the Emeers, and was about to divest himself of the regal office: but lo, the Wezeer El-Mo'een the son of Sawee was before him, and the Sultan gave him the letter of the Prince of the Faithful, and when he saw it, he rent it in pieces, and put it into his mouth, and chewed it, and threw it down. The Sultan, enraged, cried, Woe to thee! What hath induced thee to act thus?—He answered, This man hath had no interview with the Khaleefeh nor with his Wezeer; but is a young wretch, an artful devil, who, having met with a paper containing the handwriting of the Khaleefeh, hath counterfeited it, and written what he desired: wherefore then shouldst thou abdicate the sovereignty, when the Khaleefeh hath not sent to thee an envoy with a royal autographical mandate; for if this affair were true, he had sent with him a Chamberlain or a Wezeer; but he came alone.—What then is to be done? said the Sultan. The Wezeer answered, Send away this young man with me, and I will take charge of him, and despatch him in company with a Chamberlain to the city of Baghdad: and if his words be true, he will bring us a royal autographical mandate and diploma of investiture; and if not true, they will send him back to us with the Chamberlain, and I will take my revenge upon the offender.

When the Sultan heard what the Wezeer said, it pleased him; and the Wezeer took him away, and cried out to the pages, who threw down Noor ed-Deen, and beat him until he became insensible. He then ordered to put a chain upon his feet, and called to the jailer; and when he came, he kissed the ground before him. This jailer was named Kuteyt; and the Wezeer said to him, O Kuteyt, I desire that thou take this person, and cast him into one of the subterranean cells which are in thy prison, and torture him night and day. The jailer replied, I hear and obey:—and he put Noor ed-Deen into the prison, and locked the door upon him; but after having done this, he gave orders to sweep a mastabah within the door, and furnished it with a prayer-carpet and a pillow, and seated Noor ed-Deen upon it, and loosed his chain, and treated him with kindness. The Wezeer every day sent to him, commanding him to beat him; and the jailer pretended that he tortured him, while, on the contrary, he treated him with benignity.

Thus he continued to do for forty days; and on the forty-first day, there came a present from the Khaleefeh, and when the Sultan saw it, it pleased him, and he conferred with the Wezeers upon the subject; but one said, Perhaps this present was designed for the new Sultan. Upon this, the Wezeer El-Mo'een the son of Sawee remarked, It were proper to have slain him on his arrival:—and the Sultan exclaimed, Now thou hast reminded me of him, go down and bring him, and I will strike off his head. The Wezeer replied, I hear and obey:—and arose, saying, I desire to proclaim throughout the city, He who wisheth to witness the decapitation of Noor ed-Deen 'Alee the son of El-Fadl the son of Khakan, let him come to the palace:—so that all the people may come to behold it, and I may gratify my heart, and mortify my enviers. The Sultan said, Do what thou wilt. So the Wezeer descended, full of joy and happiness, and went to the Walee, and ordered him to make this proclamation; and when the people heard the crier, they all grieved and wept, even the boys in the schools, and the tradesmen in their shops; and numbers of the people strove together to take for themselves places where they might behold the spectacle, while others repaired to the prison, to accompany him thence. The Wezeer then went forth, attended by ten memlooks, to the prison: and Kuteyt the jailer said to him, What dost thou desire, O our lord the Wezeer?—Bring forth to me, said the Wezeer, this young wretch. The jailer replied, He is in a most miserable state from the excessive beating which I have inflicted upon him. And he entered, and pulled off from him his clean clothes, and, having clad him in two dirty garments, brought him out to the Wezeer. Noor ed-Deen then looked at him, and saw that he was his enemy who had incessantly desired his destruction; and when he beheld him, he wept, and said to him, Art thou secure from misfortune? O Wezeer, know that God (whose perfection be extolled, and whose name be exalted!) is the doer of whatsoever He willeth.—O 'Alee, replied the Wezeer, wouldst thou frighten me by these words? I am now going to strike off thy head, in spite of the people of El-Basrah; and I will pay no regard to thy counsel.

The Wezeer then ordered his pages to convey him on the back of a mule; whereupon they said to him (being distressed to obey), Suffer us to stone him and cut him in pieces, though our lives should be sacrificed in consequence. But he forbade them. So they proceeded to proclaim before Noor ed-Deen, This is the smallest recompense of him who forgeth a letter from the Khaleefeh to the Sultan. And they continued to parade him throughout El-Basrah until they stationed him beneath the window of the palace, and in the place of blood, when the execu-

tioner approached him, and said to him, I am a slave under command; and if thou hast any want, acquaint me with it, that I may perform it for thee; for there remaineth not of thy life any more than the period until the Sultan shall put forth his face from the window. And upon this, Noor ed-Deen looked to the right and left, and prayed for a draught of water to lighten his torment. And the people were excited to tears for him; and the executioner took some water to hand it to him; but the Wezeer arose from his place, and struck the kulleh of water with his hand, and broke it, and called to the executioner, commanding him to strike off his head: whereupon he bound Noor ed-Deen's eyes. The people, however, called out against the Wezeer, and raised a tumultuous cry against him, and many words passed between them; and while they were in this state, lo, a dust arose, and filled the sky and the open tracts; and when the Sultan beheld it, as he sat in the palace, he said to his attendants, See what is the news. The Wezeer said, After thou shalt first have beheaded this man. But the Sultan replied, Wait thou until we see what is the news.

Now this dust was the dust of Jaafar, the Wezeer of the Khaleefeh, and of his attendants; and the cause of their coming was this.—The Khaleefeh had passed thirty days without remembering the affair of 'Alee the son of El-Fadl the son of Khakan, and no one mentioned it to him, until he came one night to the private apartment of Enees el-Jelees, and heard her lamenting. And her lamentation increased, and lo, the Khaleefeh opened the door, and entered the chamber, and saw Enees el-Jelees weeping. On beholding the Khaleefeh, she fell at his feet, and, having kissed them three times, reminded him of his promise. The Khaleefeh said to her, Who art thou? She answered, I am the present given to thee by 'Alee the son of El-Fadl the son of Khakan; and I request the fulfilment of the promise which thou gavest me, that thou wouldst send me to him with the honorary gift; for I have now been here thirty days, and have not tasted sleep. And upon this, the Khaleefeh summoned Jaafar El-Barmekee, and said to him, For thirty days I have heard no news of 'Alee the son of El-Fadl the son of Khakan, and I imagine nothing less than that the Sultan hath killed him: but, by my head! by the tombs of my ancestors! if any evil event hath happened to him, I will destroy him who hath been the cause of it, though he be the dearest of men in my estimation! I desire, therefore, that thou journey immediately to El-Basrah, and bring me an account of the conduct of the King Mohammad the son of Suleyman Ez-Zeynee to 'Alee the son of El-Fadl the son of Khakan.

So Jaafar obeyed his commands, and set forth on his journey, and when he approached, and saw this tumult and crowd, he said, What is the occasion of this crowd? They related to him, therefore, the situation in which they were with regard to Noor ed-Deen; and when he heard their words, he hastened to go up to the Sultan, and, having saluted him, acquainted him with the cause of his coming, and told him, that if any evil event had happened to 'Alee Noor ed-Deen, the Khaleefeh would destroy him who was the cause of it. He then arrested the Sultan, and the Wezeer El-Mo'een the son of Sawee, and gave orders to liberate 'Alee Noor ed-Deen, and enthroned him as Sultan in the place of the Sultan Mohammad the son of Suleyman Ez-Zeynee; after which he remained in El-Basrah three days, the usual period of entertainment; and on the morning of the fourth day, 'Alee Noor ed-Deen said to Jaafar, I have a longing desire to see the Prince of the Faithful. So Jaafar said to the King Mohammad the son of Suleyman, Prepare thyself for travelling; for we will perform the morning-prayers, and depart to Baghdad. He replied, I hear and obey:—and they performed the morning-prayers, and mounted all together, with the Wezeer El-Mo'een the son of Sawee, who now repented of what he had done. As to 'Alee Noor ed-Deen, he rode by the side of Jaafar: and they continued their journey until they arrived at Baghdad, the Abode of Peace.

They then presented themselves before the Khaleefeh, and related to him the case of Noor ed-Deen; whereupon the Khaleefeh addressed him, saying, Take this sword, and strike off with it the head of thine enemy. And he took it, and approached El-Mo'een the son of Sawee; but he looked at him, and said to him, I did according to my nature, and do thou according to thine. And Noor ed-Deen threw down the sword from his hand, and, looking towards the Khaleefeh, said, O Prince of the Faithful, he hath beguiled me. So the Khaleefeh said, Do thou leave him:—and he said to Mesroor, O Mesroor, advance thou, and strike off his head. Mesroor, therefore, did so: and upon this, the Khaleefeh said to 'Alee the son of El-Fadl the son of Khakan, Request of me what thou wilt. He replied, O my lord, I have no want of the sovereignty of El-Basrah, and desire nothing but to have the honour of serving thee.—Most willingly I assent, said the Khaleefeh:—and he summoned the damsel, and when she had come before him, he bestowed favours upon them both; he gave to them one of the palaces of Baghdad, and assigned to them regular allowances, and made Noor ed-Deen one of his companions at the table; and he remained with him until death overtook him.

THE STORY OF CAMARALZAMAN, AND THE PRINCESS
BUDOURA, PRINCESS OF CHINA

There was once a king named Shah Zeman, who reigned over the islands of Khalidan. His grief was great because he had no son to whom he might leave his kingdom, and he was now an old man. But at length, in response to his prayers, a son was born to him. The child was as beautiful as an unclouded full moon on a dark night, so the King gave him the name of Camaralzaman.

He was of such surpassing beauty and comeliness, and so perfect in stature and form that his father loved him dearly, but feared that some accident of fortune might befall him before he grew up, and married.

After a time the Sultan put the matter before his son, and told him it was now time for him to choose a wife; his father desired it, his people expected it, and the well-being of the country demanded it. But Camaralzaman was averse to marriage, and with some heat refused to entertain the idea. His father forbore to press him for a whole year, and then put the question to him again. The young Prince's answer was the same as before, he would not marry. The old Sultan was very much grieved, but so great was his love for his son that he forbore to press him for yet another year. He then summoned his Wezeer and asked him to suggest a plan by which to compel the Prince to fall in with his views. The Wezeer replied, "My advice, O King, is that thou summon all thy Wezeers and Emeers and troops, and when they are all assembled, command Camaralzaman to appear before thee; then when thou puttest the question to him as before, he will be so bashful that he will be unable to oppose thee." The Sultan thought the advice was good, and approved of it. The Wezeers, Emeers, and troops were accordingly assembled, and Camaralzaman was summoned to the presence of his father. The Sultan now asked him for the third time to carry out the dearest wish of his heart. But the youth, far from being abashed by the large assembly, and forgetting the respect he owed to his father, heatedly exclaimed, "I will never marry, though I be made to drink the cup of perdition. Hast thou so little sense? Hast thou not asked me twice before the present occasion, and I would not consent to the proposal?"

His father was incensed at his insolence and the shame that had been put on him before all his people, and called to his guards to seize and bind the youth. "How couldst thou presume

to make this reply before my soldiers and armies? Thou hast hitherto been spared the chastisement which would have been meted out severely to one of the common people." He then commanded the guards to lead the Prince away to a gloomy tower which had been for years disused. In it they placed a couch, a little furniture, and a lantern, and stationed a slave at the door, then left him to repent of his insolent conduct and obstinacy. The King's heart was heavy that night, and he again asked his Wezeer's advice, and said, "What dost thou counsel me to do now?" "O King," answered the Wezeer, "leave thy son in the prison for a period of fifteen days; then summon him before thee, and command him to marry; for he will never oppose thee again." This advice the King followed, though much against his will, so great was his love for his son.

Now in this tower, which was an old one, and had long been deserted, was an ancient Roman well, in which dwelt Meymooneh, a daughter of one of the kings of the Jan. During the night she rose from the well, and seeing an unusual light in the tower, proceeded in the direction of it. She was astonished to see a couch on which lay a human form. On withdrawing the covering from his face her admiration for his beauty was so great that she could not help exclaiming aloud. After gazing at him for some time, she pressed a kiss between his eyes, and flew away.

As she soared aloft she heard the flapping of wings through the air. She flew in the direction of the sound, and saw that it was Dahnash, one of the unbelieving Jinn. On him she pounced like a hawk, and demanded to know whence he came. "O mistress," he replied, "I am come from the further extremity of China where are the dominions of the King El-Ghayoor, and have seen the daughter of that King, than whom God hath created none in her age more beautiful. I know not how to describe her to thee, for my tongue would fail to do so. Her father is a mighty King and a despotic tyrant, who loveth her with an exceeding love. Her beauty is so great that the fame of it hath spread through all the surrounding countries, and Kings send to her father desiring her in marriage. But the subject is distasteful to her, and her father hath commanded that if she will not marry, she shall be confined to her own apartment, attended only by three old women. I go every night to gaze at her beauty, and if thou wilt, do thou too come with me."

Meymooneh laughed at him, and said, "What is this damsel of whom thou speakest? What wouldst thou say if thou sawest my beloved? I have seen a man this night, such that if thou beheldest him even in a dream, thou wouldst be paralysed with astonishment at him." "Who is this young man?" "He hath



They returned conveying the maiden.

experienced the like of that which hath happened to thy beloved. His father commanded him many times to marry, but he refused; so his father was incensed against him, and imprisoned him in the tower in which I reside; and as I came forth this night I beheld him." "O my mistress," replied Dahnash, "show me this young man, that I may see whether he be more beautiful than my beloved; for I do not imagine that there existeth in this age the like of her." "I am certain," exclaimed Meymooneh, "that there existeth not the equal of my beloved in these countries. Art thou mad then that thou comparest thy beloved unto mine?" "Come then," said Dahnash, "and see my beloved, and I will then come and see thine." "Not so," said Meymooneh, "but do thou come and see my beloved first, for the tower is close by."

They both descended into the tower, and Meymooneh triumphantly raised the covering from the face of Camaralzaman. Dahnash gazed for some time, then slowly shook his head and said, "Thy beloved is beautiful indeed, but I will not allow that his beauty is superior to my beloved's. However, to settle the matter I propose an easy plan—that we should bring her on her couch and place it by the side of thy beloved." They returned conveying the maiden, and the two couches were placed side by side. There now arose a heated contest as to which of the two was the more beautiful. At last it was decided to call an umpire, and Meymooneh struck the floor with her foot, and immediately a most hideous Jinnee arose, who was blind of one eye, and had a scaly skin; his eyes were slit upwards in his face, upon his head were seven horns, and he had four locks of hair hanging down to the ground; his hands had claws like those of a lion, and his feet were like those of an elephant, with hoofs like those of an ass. Meymooneh acquainted him with the case from first to last, and bade him act as judge between her and Dahnash. Kashkash gazed at the two for some time, but could not give it as his opinion that either excelled the other in beauty of feature or perfection of form. "I am unable," said he, "to give an opinion, but I have a plan by which it may be arrived at. I propose that each of them be waked in turn, and the one that expresses the most admiration for the other shall be judged the less beautiful."

The plan was approved of, and Meymooneh transforming herself into a flea stung Camaralzaman on the neck. He raised his hand to the place, but she had resumed her original form, so he found nothing. In drawing back his hand it happened to touch that of the Princess, hanging over the side of her couch. He raised himself on his elbow and gazed at her in the utmost astonishment, which gave way to wonder at her great beauty.

All his efforts to wake her were in vain, for Dahnash had made her sleep heavy. He shook her and called to her, "O my beloved, awake, and see who I am; for I am Camaralzaman"; but she neither woke nor moved. He reflected on her beauty for some time, and said to himself, "This is she to whom my father desireth to marry me, and for three years I have refused to do it; but please God, when morning cometh, I will say to my father, Marry me to her." He then inclined his face to her to kiss her, at which Meymooneh, remembering the terms of the judgment, trembled, and Dahnash leaped with joy; but reflecting that his father might perhaps be concealed in the chamber, he withdrew, and contented himself by taking a magnificent ring from the finger of the Princess, and putting his own in its place, and before long fell asleep.

Dahnash now transformed himself into a flea and stung the Princess on the cheek. She at once awoke, and, in her turn, looked with astonishment at the Prince. Such perfect beauty in a man she had never beheld; she gazed at him in admiration, and exclaimed, "If I had known that this handsome youth was the person who demanded me in marriage of my father, I had not rejected him, but had married him, and delighted myself with his loveliness." She then shook him by the hand and called to him, but Meymooneh had made his sleep heavy, so that he neither woke nor moved, and after using all her efforts to awake him, she too fell asleep.

Meymooneh, now convinced that her beloved was not a whit inferior in beauty to Budoura, commanded Dahnash to convey the Princess back to her own palace. So he returned conveying the maiden. She herself remained some time contemplating the beauty of her beloved, then flew away.

When Camaralzaman woke next morning he looked around him on all sides, and saw that he was quite alone. He thought to himself, "It is as I supposed; my father wished to surprise me." After he had performed his ablutions, he called to the slave who guarded the door, and said, "Where is the damsel whom I saw and spoke to last night?" "What damsel?" the slave replied; "there was no damsel with thee, nor anyone else." "Darest thou to contradict me?" said the Prince in a rage. "Come hither." The slave approached, trembling, and Camaralzaman seized him, and beat and kicked him until he was almost insensible. He then let him down by a rope into the well, and refused to draw him up until he had promised to disclose the whole matter. This the slave promised to do, as he was nearly dead with the cold and the beating he had received; so Camaralzaman drew him up, and gave him permission to change his wet

clothes. But on recovering his liberty the slave ran, wet as he was, to the palace where the King and his Wezeer were talking over the matter. As soon as he came into the presence of the King, the slave exclaimed, "O our lord the Sultan, insanity hath befallen thy son and thus he hath done to me, bidding me acquaint him with the history of the damsel. But I know not the affair of the damsel." At these words the King was greatly enraged against the Wezeer by whose advice he had imprisoned his son in the tower, and sent him off at once to find out how matters were.

The Wezeer went off, tripping on his gown through fear of the King, and found the Prince sitting on his couch. He seated himself by his side and said how agitated the King was at the information the slave had brought. "And what hath this ill-omened slave said?" asked the Prince. "He told us that thou wert insane, and the story of the damsel," replied the Wezeer. At this the Prince cried out, "Thou art in league with the slave. Tell me, O Wezeer, where is the damsel?" "Didst thou then see her with thine eye, and awake?" asked the Wezeer. "Thou foolish old man," cried the Prince in a rage, "dost thou suppose I saw her with my ear?" and with that he seized the old man by the beard and beat him until he was tired. "Now I consent to marry. I say again, I consent to marry. So acquaint my father with this, O Wezeer. Arise then, and hasten to my father, then return to me soon—immediately."

The Wezeer, only too glad to escape, ran until he came into the presence of the King, who was very much surprised to see him in such a pitiable condition. The Wezeer related all that had happened, and gave it as his opinion that Camaralzaman was quite insane. When the King heard this his face became black with anger. "Know this," he said, "thou ill-omened old man, that if my son is insane, it is through thy wicked advice. If my son is mad, I will crucify thee."

The King then hastened to the tower and kissed his son. He then asked him what was this matter of the damsel, and Camaralzaman related his story again. This grieved the King, for he now felt quite convinced that his son was insane; and yet he was much puzzled, for the Prince answered all his questions intelligently and with reason. "My father," said he, "suppose one slept and when he awoke found his sword covered with blood, wouldst thou say that that was merely a dream?" "By no means, my son," the father replied. "Then, my father, what dost thou say when I awake and find this ring on my finger in place of my own?" The King took the ring and examined it, wondering greatly, and said, "There is a mystery in this matter

which passeth my understanding. But be patient, my son, for no one can clear up the affair except God." So the King returned with his son to the palace.

But as time went on, and the mystery was not cleared, Camaralzaman fell ill, so his father removed him to the palace by the sea, and spent most of his time with him, trying to comfort him.

Now we must see how it fared with the Princess Budoura. After the Jinn Dahnash had carried her back to her own apartment, she slept until daybreak. When she awoke she started up and gazed in the direction where she had seen the couch of Camaralzaman; but, of course, it was not there. On this she called aloud, and the old woman, her attendant, came hurrying up. "Where is the beautiful youth," she cried, "whom I saw last night?" "O my mistress, there was no youth." "Thou ill-favoured old woman, I tell thee there was; a youth of surpassing loveliness. Tell me what thou hast done with him, for he is my beloved." The old woman denied all knowledge of the matter, whereupon the Princess seized a sword and would have killed her had she not made her escape. She hurried to the King and informed him that insanity had befallen his daughter. The King, who loved his daughter dearly, hurried to her with heaviness in his heart. "O my daughter," he said, "what is the matter with thee?" "O my father, where is the young man I saw last night?" Her father was convinced that insanity had indeed befallen her, and gave orders that she should be chained. He then summoned all the astrologers and sages and said to them, "Whosoever cureth my daughter of her present disorder I will marry him to her, and will give him half my kingdom; and whoso faileth, I will strike off his head and hang it over the palace gate." And so he continued to do until he had cut off, on her account, forty heads.

Now the Princess had a foster-brother named Marzawan, who had travelled in the most remote countries, and had but recently returned. His mother related the news, and when she had told him about the Princess, he said, "I must see her." "You shall see her to-morrow evening," she replied. Accordingly the next evening he was introduced into the palace, and the Princess was exceedingly glad to see him. After conversing with her for some time, he perceived that it was not insanity but love that had befallen her, and turned the matter over in his mind what he could do to cure her. "Have patience," said he to her, "and I will travel about through all the countries, and search for the means of thy restoration." Accordingly he started next morning, and journeyed for a whole month until he came to the

Prince Camaralzaman and the Princess Budoura 195

city of Et-Tarf. In every town that he had hitherto passed through he had heard of the insanity of the Princess Budoura, but now for the first time he heard of the illness of Prince Camaralzaman. He at once perceived the similarity of the cases, and hope sprang up in his breast. He inquired where the prince lay, and was told in a town distant a month's journey by sea.

Marzawan embarked, and all went well until the end of the voyage, when a furious storm capsized the vessel and he was thrown into the water exactly opposite the palace in which Camaralzaman lay. He was at his last gasp when the Wezeer saw him, and was just in time to run down the steps to the water and grasp him by his hair before he sank for ever. As soon as he was recovered the Wezeer cautioned him not to say a word, or to gaze at the Prince, otherwise both their lives would be forfeited. But Marzawan paid no attention to these warnings, and walking up to Camaralzaman's couch gazed at him for a long time, knowing that he had found the object of his search, while the Sultan's heart burned with rage, and the Wezeer's grew cold with dread. "Who art thou? Whence dost thou come?" demanded the King, whose intention it was to strike off his head. The young man told him whence and why he came, and related the story of the Princess Budoura. The King rejoiced excessively and seated the young man beside his son. Marzawan then acquainted him with the excess of the Princess's love for him. "All that hath happened to thee with thy father," said he, "hath happened to her with her father; thou art without doubt her lover, and she is thine." These words so heartened the Prince that he arose at once from his couch, and dressed himself with a countenance full of joy.

There was great rejoicing throughout the kingdom, prisoners were released, alms distributed in the streets, and joy reigned everywhere. Preparations were then made for the journey to China, and after being provided with plenty of money and jewels the two young men set out together. After travelling for some time they arrived at the capital, and remained for three days at a khan in order to recover from the fatigue of the journey. Marzawan's plan was that the Prince should dress himself in an astrologer's dress, and with the necessary implements should station himself outside the palace, and call out, "I am the calculator, the writer, the astrologer! Where then is he that desireth to consult me?" This Camaralzaman did, but when the people saw him, they had compassion on his youth and beauty, and tried to dissuade him. But he only shouted the louder. At last the King heard him and summoned him; but even he tried to dissuade Camaralzaman. "O my son," said he, "call not thyself an

astrologer, nor comply with my condition ; for I have bound myself, that, whosoever visiteth my daughter and doth not cure her of what hath befallen her, I will strike off his head ; and that whosoever cureth her, I will marry her to him. Let not then thy beauty and loveliness and justness of form deceive thee, for if thou cure her not I will strike off thy head." Camaralzaman replied, "I agree to this condition." He was then led to the Princess's apartments, and before entering wrote on his tablet as follows : "The restoration of the heart is effected by union with the beloved ; and God is the only physician who can cure him whom the object of his affection hath oppressed. Know that I pass my night in sleeplessness, and my day in perplexity from love, the slave of love." And having enclosed the ring of his beloved, he gave it to the slave to convey to the Princess. As soon as she perceived the ring and read the message her joy and excitement were so great that she broke the chain by which she was confined, and running out threw her arms round Camaralzaman's neck.

When the King her father heard of this wonderful cure he came running to her apartment, overcome with joy. After he had heard the whole story, he ordered that the wedding should be celebrated on a most magnificent scale. After the marriage had been celebrated, Camaralzaman began to be haunted by thoughts of his father, who appeared to him in a dream and seemed to reproach him with his desertion. He communicated his fears to Budoura, who obtained permission from her father to accompany her husband to his own home, on condition that they both returned in a year's time.

After all preparations for the journey had been made the company set out, and journeyed for a month without mischance. But one day while Budoura was sleeping in her tent, a rare jewel attached to her girdle attracted his notice. He took it into the open air to examine it, when suddenly a bird swooped down on it and flew away with it. Anxious to recover the stone he followed the bird, and continued his pursuit for ten days, feeding on fruit and drinking water, until he arrived at the walls of a city, when the bird disappeared. After resting for a time he entered the gate, and passed through the city without meeting anyone, until he reached some gardens on the other side. Here he met an old gardener, who invited him to come in without delay, and then shut the gate fast. Camaralzaman wondered at this, and asked the reason. The gardener replied, "Know that the people of this city are all of them Magians, and if they had seen thee, they would have killed thee." After Camaralzaman had related his adventures, it was arranged that he should stay with the gardener and help him in his garden.

Prince Camaralzaman and the Princess Budoura 197

When Budoura awoke she was much disturbed when she could not find Camaralzaman, but missing the stone from her girdle, at once guessed the cause. Although her grief was so great, she did not give way to it, but considering the dangers of the journey, determined to pass herself off as her husband, which she could easily do, seeing how like they were to one another, and so to complete her journey. They at length came to a town called the City of Ebony, and its King was King Armanoos, who had a daughter named Hayat En-Nefoos. When this King perceived such a large company approaching his city, he concluded that they were people of consequence, and sent messengers to enquire who they were. He then went in person and invited Budoura to stay in his palace, and conducted her thither. After remaining there three days he was so charmed with the beauty of her person, and the wit and intelligence of her mind, that he wished her to marry his daughter En-Nefoos, as he was now an old man, and the cares of the kingdom weighed heavily on him. At this proposal Budoura was filled with dismay, and knew not what to do. At length she determined to allow the ceremony to take place, and afterwards to explain to En-Nefoos how the matter stood. "For," she thought to herself, "if I decline, and leave the city, he will send his soldiers after me and destroy us all." So the marriage ceremony was celebrated with great splendour. On retiring to rest Budoura divulged to En-Nefoos the whole of her history, and proposed to her that in private they should live together as sisters, but in public they should appear to be man and wife. En-Nefoos readily fell in with this plan, as she felt a great sorrow that one so young and lovely as Budoura should have suffered so much.

Meanwhile Camaralzaman continued with the gardener, weeping and lamenting his hard fate, while the gardener, to console him, told him that a ship would sail at the end of the year from that city to his own country. One day as he was walking in the garden he saw two birds fighting in a tree; and one of them overcame the other, and tore it in pieces, then flew away. He approached the place where they had fought, and among the scattered feathers he saw the rare stone which had been the cause of his misfortunes. His joy was intense, for he took it to be an augury of good, and secured it about his person. The next day while hoeing his hoe struck something that gave a hollow sound. Having cleared the earth away he discovered a trap-door, which he pulled up, and disclosed an aperture. When he had descended he discovered a large saloon containing a number of jars filled with red gold. He then ascended, replaced the trap-door, and resumed his occupation of watering the trees.

The same evening the gardener brought him the good news that a ship would set sail for the City of Ebony in three days. In return for this good news Camaralzaman acquainted him with the affair of the saloon, and insisted that the jars should be divided, for the old man was, at first, unwilling to take any. He then advised the young man to fill the jars half full with the gold, and the other half with olives over the gold; for the olives grown in that city were of an excellent kind, and could not be obtained elsewhere, and to take them to the ship. Camaralzaman followed this advice, and for fear he should again lose the precious stone he placed it at the top of one of the jars. The time now approached for the departure of the ship, and Camaralzaman went to his old friend the gardener to bid him farewell, but found that he was so very ill that death was not far off. As he had been so kind to him he could not do less than wait to close his eyes in death, and prepare him for burial. When this was done he repaired to the ship, but found that it had spread its sails and was now almost out of sight. He was in despair, for not only had he missed the ship, which sailed only once a year, but he had lost his gold, and with it the precious stone. As he could do nothing more he returned to the garden and hired it from the proprietor, then descended into the saloon, and arranged the remainder of the gold in the jars with olives over it, as he had done before, and prepared to pass the time with what patience he might.

Meantime the ship arrived at the Island of Ebony. Budoura happened to see the vessel approaching, and curiosity led her to ask what cargo it carried. She was told that among other things there were fifty jars containing a special kind of olive, but that the owner had missed the ship. She, however, agreed to pay to the captain one thousand pieces of silver on behalf of the owner, and commanded the jars to be sent to the palace. In the evening while she and En-Nefoos were together she emptied one of the jars but found more gold than olives, to her great surprise. But when she had emptied all she swooned with joy, for amongst the gold lay the stone which had been the cause of all her grief. On recovering, she sent for the captain and commanded him on pain of death to himself and his crew to bring back the owner of the olives, "for," said she, "he is my debtor."

The captain, accordingly, set sail without delay and arrived at the city of the Magians without mishap. Camaralzaman was sitting in his garden bewailing his fate when he heard a knock at the gate. He had no sooner opened it than he was seized by the crew of the vessel and hurried on board, in spite of his struggles and protestations. The vessel had a successful voyage

back, and Camaralzaman was at once hurried to the palace. Budoura rewarded the sailors and received Camaralzaman with every mark of favour.

It now remained to tell the aged King how matters really stood. Budoura explained to him that the real Camaralzaman now stood before him, and that it was he who should occupy the throne and not Budoura.

THE STORY OF ABU-L-HASAN THE WAG, OR THE SLEEPER AWAKENED

There was a merchant in Baghdad, in the reign of the Khaleefeh Haroon Er-Rasheed, and he had a son named Abu-l-Hasan the Wag. And this merchant died, leaving to his son vast wealth : whereupon Abu-l-Hasan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth that he had appropriated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, showing them how little property remained in his possession ; but none of them paid any regard to him, or uttered a word in reply. So he returned to his mother, with a broken heart, and told her of the treatment that he had experienced from his associates, that they would neither do him justice nor even reply to him. But she said, O Abu-l-Hasan, thus are the sons of this age : as long as thou hast anything, they draw thee near to them ; and when thou hast nothing, they cast thee off. She was grieved for him, and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognize him. Accordingly, every night, he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning : he then dismissed him ; and after that, he would not salute him if he saw him.

Thus he continued to do for a whole year ; after which, as he was sitting one day upon the bridge as usual, to see who might

come towards him, Er-Rasheed and certain of his domestics passed by in disguise ; for the Khaleefeh had experienced a contraction of the bosom, and come forth to amuse himself among the people. So Abu-l-Hasan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage ? And Er-Rasheed complied with his request, saying to him, Conduct us. And Abu-l-Hasan knew not who was his guest. The Khaleefeh proceeded with him until they arrived at Abu-l-Hasan's house : and when Er-Rasheed entered, he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders ; and if thou observedst its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abu-l-Hasan called for a slave-girl, like a twig of the Oriental willow, who took a lute, and extemporized and sang to him. And when Er-Rasheed heard her verses, he said to her, Thou hast performed well. God bless thee !—Her eloquence pleased him, and he wondered at Abu-l-Hasan and his entertainment.

He then said to Abu-l-Hasan, O young man, who art thou ? Acquaint me with thy history, that I may requite thee for thy kindness.—But Abu-l-Hasan smiled, and replied, O my master, far be it from me that what hath happened should recur, and that I should be in thy company again after this time !—And why so ? said the Khaleefeh, and why wilt thou not acquaint me with thy case ?—So Abu-l-Hasan told him his story, and when the Khaleefeh heard it, he laughed violently, and said, By Allah, O my brother, thou art excusable in this matter. Then a dish of roast goose was placed before him, and a cake of fine bread ; and Abu-l-Hasan sat, and cut off the meat, and put morsels into the mouth of the Khaleefeh, and they continued eating until they were satisfied ; when the basin and ewer were brought, with the kali ; and they washed their hands. After this, Abu-l-Hasan lighted for his guest three candles and three lamps, spread the wine-cloth, and brought clear, strained, old, perfumed wine, the odour of which was like fragrant musk, and, having filled the first cup, said, O my boon-companion, bashfulness is dismissed from us, with thy permission. Thy slave is by thee ; may I never be afflicted by the loss of thee !—And he drank the cup, and filled the second, which he handed to the Khaleefeh, waiting upon him as a servant. And the Khaleefeh was pleased with his actions, and the politeness of his words, and said within himself, By Allah, I will certainly requite him for this ! Abu-l-Hasan then, after he had kissed the cup, handed it to the Khaleefeh, who accepted it from his hand, kissed it and drank it, and handed it back to him. Abu-l-Hasan still continued serving him.

He filled and drank, and filled again and handed the cup to the Khaleefeh, after he had kissed it three times. Drink, he said, and may it be attended with health and vigour.—And they drank and caroused until midnight.

After this, the Khaleefeh said to his host, O Abu-l-Hasan, is there any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abu-l-Hasan answered, In our neighbourhood is a mosque, to which belong an Imam and four sheykhs, and whenever they hear music or any sport, they incite the Walee against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Er-Rasheed replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of benj, and handed it to him; and as soon as it had settled in his stomach, he fell asleep immediately. Er-Rasheed then arose and went to the door, where he found his young men waiting for him, and he ordered them to convey Abu-l-Hasan upon a mule, and returned to the palace; Abu-l-Hasan being intoxicated and insensible. And when the Khaleefeh had rested himself in the palace, he called for his Wezeer Jaafar, and 'Abd Allah the son of Tahir, the Walee of Baghdad, and certain of his chief attendants, and said to them all, In the morning, when ye see this young man (pointing to Abu-l-Hasan) seated on the royal couch, pay obedience to him, and salute him as Khaleefeh, and whatsoever he commandeth you, do it. Then going in to his female slaves, he directed them to wait upon Abu-l-Hasan, and to address him as Prince of the Faithful; after which he entered a private closet, and, having let down a curtain over the entrance, slept.

So when Abu-l-Hasan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him; and a maid said to him, O our lord, it is the time for morning-prayer. Upon which he laughed, and looking round about him, he beheld a pavilion whose walls were adorned with gold and ultramarine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors; and he saw vessels of gold and china-ware and crystal, and furniture and carpets spread, and lighted lamps, and female slaves and eunuchs and other attendants; whereat he was perplexed in his mind and said, By Allah, either I am dreaming, or this is Paradise, and the Abode of Peace. And he closed his eyes. So a eunuch said to him, O my lord,

this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself? And he bit his finger; and when he found that the bite pained him, he cried, Ah!—and was angry. Then raising his head, he called one of the female slaves, who answered him, At thy service, O Prince of the Faithful! And he said to her, What is thy name? She answered, Shejeret ed-Durr. And he said, Knowest thou in what place I am, and who I am?—Thou art the Prince of the Faithful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case, my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil or an enchanter, who hath sported with my reason.

All this time, the Khaleefeh was observing him, from a place where Abu-l-Hasan could not see him.—And Abu-l-Hasan looked towards the chief eunuch, and called to him. So he came, and kissed the ground before him, saying to him, Yes, O Prince of the Faithful. And Abu-l-Hasan said to him, Who is the Prince of the Faithful?—Thou, he answered. Abu-l-Hasan replied, Thou liest. And addressing another eunuch, he said to him, O my chief, as thou hopest for Allah's protection, tell me, am I the Prince of the Faithful?—Yea, by Allah, answered the eunuch: thou art at this present time the Prince of the Faithful, and the Khaleefeh of the Lord of all creatures. And Abu-l-Hasan, perplexed at all that he beheld, said, In one night do I become Prince of the Faithful? Was I not yesterday Abu-l-Hasan; and to-day am I Prince of the Faithful?—He remained perplexed and confounded until the morning, when a eunuch advanced to him and said to him, May Allah grant a happy morning to the Prince of the Faithful! And he handed to him a pair of shoes of gold stuff, reticulated with precious stones and rubies; and Abu-l-Hasan took them, and after examining them a long time, put them into his sleeve. So the eunuch said to him, These are shoes, to walk in. And Abu-l-Hasan replied, Thou hast spoken truth. I put them not into my sleeve but in my fear lest they should be soiled.—He therefore took them forth, and put them on his feet. And shortly after, the female slaves brought him a basin of gold and a ewer of silver, and poured the water upon his hands; and when he had performed the ablution, they spread for him a prayer-carpet; and he prayed; but knew not how to do so. He continued his inclinations and prostrations until he had performed twenty rek'ahs; meditating and saying within himself, By Allah, I am none other than the

Prince of the Faithful, in truth ; or else this is a dream, and all these things occur not in a dream. He therefore convinced himself, and determined in his mind, that he was the Prince of the Faithful ; and he pronounced the salutations, and finished his prayers. They then brought him a magnificent dress, and, looking at himself, as he sat upon the couch, he retracted, and said, All this is an illusion, and a machination of the Jan.

And while he was in this state, lo, one of the memlooks came in and said to him, O Prince of the Faithful, the Chamberlain is at the door, requesting permission to enter.—Let him enter, replied Abu-l-Hasan. So he came in, and, having kissed the ground before him, said, Peace be on thee, O Prince of the Faithful ! And Abu-l-Hasan rose, and descended from the couch to the floor ; whereupon the Chamberlain exclaimed, Allah ! Allah ! O Prince of the Faithful ! Knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to any one !—Abu-l-Hasan was then told that Jaafar El-Barmekke, and 'Abd Allah the son of Tahir, and the chiefs of the memlooks, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation ; after which, he called the Walee, who approached him, and said, At thy service, O Prince of the Faithful ! And Abu-l-Hasan said to him, Repair immediately to such a street, and give a hundred pieces of gold to the mother of Abu-l-Hasan the Wag, with my salutation ; then take the Imam of the mosque, and the four sheykhs, inflict upon each of them a thousand lashes ; and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city, mounted on beasts, with their faces to the tails, and hast proclaimed before them, This is the recompense of those who annoy their neighbours !—And beware of neglecting that which I have commanded thee to do.—So the Walee did as he was ordered. And when Abu-l-Hasan had exercised his authority until the close of the day, he looked towards the Chamberlain and the rest of the attendants, and said to them, Depart.

He then called to a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey :—and led him by the hand into the eating-chamber, where the attendants placed before him a table of rich viands ; and ten slave-girls stood behind his head. Abu-l-Hasan, looking at one of these, said to her, What is thy name ? She answered, Kadeeb el-Ban. And he said to her, O Kadeeb el-Ban,

who am I?—Thou art the Prince of the Faithful, she answered. But he replied, Thou liest, by Allah, thou liest! Ye girls are laughing at me.—So she said, Fear Allah, O Prince of the Faithful: this is thy palace, and the female slaves are thine. And upon this he said within himself, It is no great matter to be effected by God, to whom be ascribed might and glory! Then the slave-girls led him by the hand to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, No doubt these are of the Jan, and this person who was my guest is one of the Kings of the Jan, who saw no way of requiting and compensating me for my kindness to him but by ordering his 'Ons to address me as Prince of the Faithful. All these are of the Jan. May Allah then deliver me from them happily!—And while he was thus talking to himself, lo, one of the slave-girls filled for him a cup of wine; and he took it from her hand and drank it; after which, the slave-girls plied him with wine in abundance; and one of them threw into his cup a lozenge of benj; and when it had settled in his stomach, he fell down senseless.

Er-Rasheed then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out, Kadeeb el-Ban! Shejeret ed-Durr!—But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad?—And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions? She answered, I am thy mother, O my son. But he replied, Thou liest: I am the Prince of the Faithful, the lord of the countries and the people.—Be silent, she said, or else thy life will be lost. And she began to pronounce spells and to recite charms over him, and said to him, It seemeth, O my son, that thou hast seen this in a dream, and all this is one of the ideas suggested by the Devil. She then said to him, I give thee good news, at which thou wilt be rejoiced.—And what is it? said he. She answered, The Khaleefeh gave orders yesterday to beat the Imam and the four sheykhs, and caused a bond to be written against them, confirmed by oath, that they shall not transgress henceforth against any one by their impertinent meddling; and he sent me a hundred pieces of gold, with his salutation. And when Abu-l-Hasan heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, I am he who gave

orders to beat the sheykhs, and who sent thee the hundred pieces of gold, with my salutation, and I am the Prince of the Faithful.

Having said this, he rose up against his mother, and beat her with an almond-stick, until she cried out, O Muslims! And he beat her with increased violence until the neighbours heard her cries, and came to her relief. He was still beating her, and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me!—And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse. There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament. And when he heard what his mother said, he replied, By Allah, thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Khaleefeh, and assigned me servants and female slaves.—So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, If thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to see for himself a cup-companion. And while he was sitting there, lo Er-Rasheed came to him, in the garb of a merchant; for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abu-l-Hasan saw him, he said to him, A friendly welcome to thee, O King of the Jan! So Er-Rasheed said, What have I done to thee?—What more couldst thou do, said Abu-l-Hasan, than thou hast done unto me, O filthiest of the Jan? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food; and after that, thou gavest thy Devils and thy Ons entire power over me, to make sport with my

reason from morning to evening. Depart from me, therefore, and go thy way.

The Khaleefah smiled at this, and seating himself by his side, addressed him in courteous language, and said to him, O my brother, when I went forth from thee, I inadvertently left the door open, and probably the Devil went in to thee. Abu-l-Hasan replied, Inquire not respecting that which happened to me. And what possessed thee, he added, that thou leftest the door open, so that the Devil came in to me, and that such and such things befell me?—And he related to the Khaleefeh all that had happened to him from first to last, while Er-Rasheed laughed, but concealed his laughter: after which, the Khaleefeh said to him, Praise be to God that He hath dispelled from thee that which thou hatest, and that I have seen thee again in prosperity! But Abu-l-Hasan replied, I will not again take thee as my boon-companion, nor as an associate to sit with me; for the proverb saith, He who stumbleth against a stone and returneth to it, is to be blamed and reproached: and with thee, O my brother, I will not carouse, nor will I keep company with thee; since I have not found thy visit to be followed by good fortune to me.—The Khaleefeh, however, said, I have been the means of the accomplishment of thy desire with regard to the Imam and the sheykh. —Yes, replied Abu-l-Hasan. And Er-Rasheed added, Perhaps something will happen to thee that will rejoice thy heart more than that.—Then what dost thou desire of me? said Abu-l-Hasan.—My desire, answered Er-Rasheed, is to be thy guest this night. And at length Abu-l-Hasan said, On the condition that you swear to me by the inscription on the seal of Suleyman the son of Daood (on both of whom be peace!) that thou wilt not suffer thy 'Efreet to make sport with me. And Er-Rasheed replied, I hear and obey.

So Abu-l-Hasan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them; and when they had finished eating, the servants placed before them the wine and exhilarating beverages, and they continued drinking and carousing until the wine rose into their heads. Abu-l-Hasan then said to the Khaleefeh, O my boon-companion, in truth I am perplexed respecting my case. It seemeth that I was Prince of the Faithful, and that I exercised authority and gave and bestowed: and truly, O my brother, it was not a vision of sleep.—But the Khaleefeh replied, This was a result of confused dreams. And having said this, he put a piece of benj into the cup, and said, By my life, drink this cup.—Verily I will drink it from thy hand, replied Abu-l-Hasan. So he took the cup, and when he had drunk it, his head fell before



"Bite my ear that I may know if I be asleep or awake."

his feet. The Khaleefeh then arose immediately, and ordered his young men to convey Abu-l-Hasan to the palace, and to lay him upon his couch, and commanded the female slaves to stand around him; after which he concealed himself in a place where Abu-l-Hasan could not see him, and ordered a slave-girl to take her lute and strike its chords over Abu-l-Hasan's head, and desired the other slave-girls to play upon their instruments.

It was then the close of the night, and Abu-l-Hasan, awaking, and hearing the sound of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power but in God, the High, the Great! Come to my help this night; for this night is more unlucky than the former!—He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the madhouse, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Jan, in the shapes of human beings! I commit my affair unto Allah!—And looking towards a memlook by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. The memlook said, How shall I bite thine ear, when thou art the Prince of the Faithful? But Abu-l-Hasan answered, Do as I have commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abu-l-Hasan uttered a loud shriek.—Er-Rasheed (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to the memlook, Art thou mad, that thou bitest the ear of the Khaleefeh! And Abu-l-Hasan said to them, Is it not enough, O ye wretches of Jinn, that hath befallen me? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Jinn into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives!—Upon this Er-Rasheed exclaimed from behind the curtain, Thou hast killed us, O Abu-l-Hasan! And Abu-l-Hasan recognized him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Er-Rasheed then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.

Abu-l-Hasan, after this, became a greater favourite with the Khaleefeh than all the other boon-companions, so that he sat with the Khaleefeh and his wife the lady Zubeydeh, the daughter of El-Kasim, and he married her female Treasurer, whose name

was Nuzhet el-Fuad. With this wife he resided, eating and drinking, and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said to her, O Nuzhet el-Fuad! And she answered, At thy service.—I desire, said he, to practise a trick upon the Khaleefeh, and thou shalt practise a trick upon the lady Zubeydeh, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk.—Do what thou desirest, replied she: and what, she asked, is it? He answered, We will feign ourselves dead. I will die before thee, and lay myself out: then do thou spread over me a napkin of silk, and unfold my turban over me, and tie my toes, and put upon my stomach a knife and a little salt: after which, dishevel thy hair, and go to thy lady Zubeydeh, and tear thy vest and slap thy face, and shriek. So she will say to thee, What is the matter with thee? And do thou answer her, May thy head long survive Abu-l-Hasan the Wag; for he is dead! Whereupon she will mourn for me, and weep, and will order her female Treasurer to give thee a hundred pieces of gold, and a piece of silk, and will say to thee, Go, prepare his corpse for burial, and convey it forth to the grave. So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither. And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I will go to the Khaleefeh, and say to him, May thy head long survive Nuzhet el-Fuad! And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, Give to Abu-l-Hasan a hundred pieces of gold, and a piece of silk:—and he will say to me, Go, prepare her corpse for burial, and convey it forth to the grave. So I will come to thee.—And Nuzhet el-Fuad was delighted with this, and replied, Truly this is an excellent stratagem!

She forthwith closed his eyes, and tied his feet, covered him with the napkin, and did all that her master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went in to the lady Zubeydeh, shrieking and weeping. When the lady Zubeydeh, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto thee, and what hath caused thee to weep? And Nuzhet el-Fuad wept and shrieked, and said, O my mistress, may thy head long survive Abu-l-Hasan the Wag; for he is dead! And the lady Zubeydeh mourned for him, and said, Poor Abu-l-Hasan the Wag! Then, after weeping for him a while, she ordered the female Treasurer to give to Nuzhet el-Fuad a hundred pieces of gold, and a piece of silk, and said, O Nuzhet el-Fuad, Go, prepare his body for burial, and convey it

forth. So she took the hundred pieces of gold, and the piece of silk, and returning to her abode, full of joy, went to Abu-l-Hasan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nuzhet el-Fuad, and did with her as she had done with him; after which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Khaleefeh, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Khaleefeh said to him, What hath befallen thee, O Abu-l-Hasan? And he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass! The Khaleefeh therefore said to him, Tell me. He replied, May thy head long survive, O my lord, Nuzhet el-Fuad! And the Khaleefeh exclaimed, There is no deity but God!—and struck his hands together. He then consoled Abu-l-Hasan, and said to him, Mourn not; I will give thee another wife in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of silk. The Treasurer therefore did as he was commanded, and the Khaleefeh said to Abu-l-Hasan, Go, prepare her corpse for burial, and convey it forth, and make a handsome funeral of her. And he took what the Khaleefeh gave him, and went to his abode joyful, and going in to Nuzhet el-Fuad, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold, and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

But as to the Khaleefeh, when Abu-l-Hasan departed from him, and went with the pretence of preparing the corpse of Nuzhet el-Fuad for burial, he mourned for her, and, having dismissed the council, arose and went in, leaning upon Mesroor his Executioner, to console the lady Zubeydeh for the loss of her slave-girl. He found her, however, sitting weeping, and waiting for his arrival, that she might console him for the loss of Abu-l-Hasan the Wag. The Khaleefeh said, May thy head long survive thy slave-girl Nuzhet el-Fuad! But she replied, O my lord, Allah preserve my slave-girl! Mayest thou long survive thy boon-companion Abu-l-Hasan the Wag; for he is dead!—And the Khaleefeh smiled, and said to the eunuch, O Mesroor, verily women are of little sense. By Allah, was not Abu-l-Hasan just now with me?—Upon this, the lady Zubeydeh said, after uttering a laugh from an angry bosom, Wilt thou not give over

thy jesting? Is not the death of Abu-l-Hasan enough, but thou must make my slave-girl to be dead, as though we had lost them both, and thou must pronounce me of little sense?—The Khaleefeh replied, Verily Nuzhet el-Fuad is the person who is dead. And the lady Zubeydeh rejoined, In truth he was not with thee, nor didst thou see him; and none was with me just now but Nuzhet el-Fuad, who was mourning and weeping, with her clothes rent in pieces; and I exhorted her to have patience, and gave her a hundred pieces of gold, and a piece of silk; and I was waiting for thee, that I might console thee for the loss of thy boon-companion, Abu-l-Hasan the Wag; and I was going to send for thee. On hearing this, the Khaleefeh laughed, and said, None is dead but Nuzhet el-Fuad. And the lady Zubeydeh said, No, no, O my lord: none is dead but Abu-l-Hasan. But the Khaleefeh now became enraged; the vein between his eyes, which was remarkable in members of the family of Hashim, throbbed, and he called out to Mesroor the Executioner, saying to him, Go forth and repair to the house of Abu-l-Hasan the Wag, and see which of the two is dead.

Mesroor, therefore, went forth running. And the Khaleefeh said to the lady Zubeydeh, Wilt thou lay me a wager? She answered, Yes, I will, and I say that Abu-l-Hasan is dead.—And I, replied the Khaleefeh, lay a wager, and say that none is dead but Nuzhet el-Fuad; and our wager shall be, that I stake the Garden of Delight against thy pavilion, the Pavilion of the Pictures. And they sat waiting for Mesroor to return with the information.—Now as to Mesroor, he ran without ceasing until he entered the bye-street in which was the house of Abu-l-Hasan the Wag. Abu-l-Hasan was sitting reclining against the window, and, turning his eyes, he saw Mesroor running along the street. So he said to Nuzhet el-Fuad, It seemeth that the Khaleefeh, after I went forth from him, dismissed the court, and hath gone in to the lady Zubeydeh to console her, and that she, on his arrival, hath arisen and consoled him, and said to him, May God largely compensate thee for the loss of Abu-l-Hasan the Wag!—whereupon the Khaleefeh hath said to her, None is dead but Nuzhet el-Fuad. May thy head long survive her!—And she hath replied, None is dead but Abu-l-Hasan the Wag, thy boon-companion. And he hath said again to her, None is dead but Nuzhet el-Fuad. So that they have become obstinate, and the Khaleefeh hath been enraged, and they have laid a wager, in consequence of which, Mesroor the Executioner hath been sent to see who is dead. It is therefore the more proper that *thou* lay thyself down, that he may see thee, and go and inform the Khaleefeh, who will thereupon believe my assertion.

Accordingly, Nuzhet el-Fuad extended herself, and Abu-l-Hasan covered her with her izar, and seated himself at her head, weeping. And lo, Mesroor the eunuch came up into the house of Abu-l-Hasan, and saluted him, and saw Nuzhet el-Fuad stretched out; upon which he uncovered her face, and exclaimed, There is no deity but God! Our sister Nuzhet el-Fuad is dead! How speedy was the stroke of fate! May Allah have mercy upon her, and acquit thee of responsibility!—He then returned, and related what had happened before the Khaleefeh and the lady Zubeydeh, laughing as he spoke. So the Khaleefeh said to him, O thou accursed, this is not a time for laughing. Tell us which of them is dead.—He therefore replied, By Allah, O my lord, verily Abu-l-Hasan is well, and none is dead but Nuzhet el-Fuad. And upon this the Khaleefeh said to Zubeydeh, Thou hast lost thy pavilion in thy play. And he laughed at her, and said, O Mesroor, relate to her what thou sawest. So Mesroor said to her, In truth, O my mistress, I ran incessantly until I went in to Abu-l-Hasan in his house; whereupon I found Nuzhet el-Fuad lying dead, and Abu-l-Hasan sitting at her head, weeping; and I saluted him and consoled him, and seated myself by his side; and, uncovering the face of Nuzhet el-Fuad, I beheld her dead, with her face swollen. I therefore said to him, Convey her forth presently to the grave, that we may pray over her. And he replied, Yes. And I came, leaving him to prepare the corpse for burial, in order to inform you.—Upon this, the Khaleefeh laughed, and said, Tell it again and again to thy mistress, the person of little sense. But when the lady Zubeydeh heard the words of the eunuch Mesroor, she was enraged, and said, None is deficient in sense but he who believeth a slave. And she abused Mesroor, while the Khaleefeh continued laughing; and Mesroor was displeased, and said to the Khaleefeh, He spoke truth who said, that women are deficient in sense and religion.

The lady Zubeydeh then said, O Prince of the Faithful, thou sportest and jestest with me, and this slave deceiveth me for the purpose of pleasing thee; but I will send, and see which of them is dead. The Khaleefeh replied, Do so. And she called to an old woman, a kahramaneh, and said to her, Repair quickly to the house of Nuzhet el-Fuad, and see who is dead, and delay not thy return. And she threw money to her. So the old woman went forth running; the Khaleefeh and Mesroor laughing. The old woman ran without ceasing until she entered the street; when Abu-l-Hasan saw her and knew her; and he said to his wife, O Nuzhet el-Fuad, it seemeth that the lady Zubeydeh hath sent to us to see who is dead, and hath not believed what Mesroor

hath said respecting thy death : wherefore she hath sent the old woman, the kahramaneh, to ascertain the truth of the matter. It is therefore more proper now for *me* to be dead, that the lady Zubeydeh may believe thee.

Then Abu-l-Hasan laid himself along, and Nuzhet el-Fuad covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nuzhet el-Fuad, and saw her sitting at the head of Abu-l-Hasan, weeping, and enumerating his merits ; and when Nuzhet el-Fuad saw the old woman, she shrieked, and said to her, See what hath befallen me ! Abu-l-Hasan hath died, and left me single and solitary !—Then she shrieked again, and tore her clothes in pieces, and said to the old woman, O my mother, how good he was ! The old woman replied, Truly thou art excusable ; for thou hadst become habituated to him, and he had become habituated to thee.—And knowing how Mesroor had acted to the Khaleefeh and the lady Zubeydeh, she said to Nuzhet el-Fuad, Mesroor is about to cause a quarrel between the Khaleefeh and the lady Zubeydeh.—And what is this cause of quarrel, O my mother ? said Nuzhet el-Fuad. The old woman answered, O my daughter, Mesroor hath come to them and told them that thou wast dead, and that Abu-l-Hasan was well.—O my aunt, replied Nuzhet el-Fuad, I was just now with my lady, and she gave me a hundred pieces of gold, and a piece of silk : and see thou my condition, and what hath befallen me. I am perplexed ; and what shall I do, single and solitary ? Would that I had died, and that he had lived !—Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abu-l-Hasan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, Truly, O Nuzhet el-Fuad, thou hast been afflicted for Abu-l-Hasan. And she consoled her, and went forth from her running until she went in to the lady Zubeydeh, when she related to her the story ; on hearing which, the lady Zubeydeh laughed, and said, Tell it to the Khaleefeh, who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me. But Mesroor said, Verily this old woman lieth ; for I saw Abu-l-Hasan in good health, and it was Nuzhet el-Fuad who was lying dead. The old woman replied, It is thou who liest, and thou desirest to excite a quarrel between the Khaleefeh and the lady Zubeydeh. Mesroor rejoined, None lieth but thou, O ill-omened old woman, and the lady believeth thee, for she is disordered in mind. And upon this, the lady Zubeydeh cried out at him, enraged at him and at his words ; and she wept.

At length the Khaleefeh said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh truth. So Mesroor said, Arise with us, that I may bring misfortunes upon this ill-omened old woman, and bastinate her for her lying.—O thou imbecile in mind! exclaimed the old woman: is thy sense like mine? Nay, thy sense is like that of the hen.—And Mesroor was enraged at her words, and would have laid violent hands upon her; but the lady Zubeydeh, having pushed him away from her, said to him, Immediately will her veracity be distinguished from thine, and her lying from thine. They all four arose, laying wagers with each other, and went forth and walked from the gate of the palace until they entered the gate of the street in which dwelt Abu-l-Hasan the Wag; when Abu-l-Hasan saw them, and said to his wife Nuzhet el-Fuad, In truth, everything that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken. It seemeth that the old lady hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesroor the eunuch, and they have laid wagers respecting our death: so the Khaleefeh and the eunuch and the lady Zubeydeh and the old woman have all four come to us.—And upon this, Nuzhet el-Fuad arose from her extended position, and said, What is to be done? Abu-l-Hasan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, lying with their heads in the direction of the Kibleh, and covered themselves with the izar. Then the Khaleefeh and Zubeydeh and Mesroor and the old woman entered the house of Abu-l-Hasan the Wag, and found him and his wife extended as if they were dead. And when the lady Zubeydeh saw them, she wept, and said, They continued to assert the death of my female slave until she actually died; but I imagine that the death of Abu-l-Hasan so grieved her that she died after him in consequence of it. The Khaleefeh, however, said, Do not prevent me with thy talk and assertions; for she died before Abu-l-Hasan, because Abu-l-Hasan came to me with his clothes torn in pieces, and with his beard plucked, and striking his bosom with two clods; and I gave him a hundred pieces of gold, with a piece of silk, and said to him, Go, prepare her body for burial, and I will give thee another wife better than her, and she shall serve in her stead:—and it appears that her loss was insupportable to him; so he died after her. I have therefore overcome thee, and gained thy stake.—But the lady

Zubeydeh replied in many words, and a long dispute ensued between them.

The Khaleefeh then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God favour and preserve him!), and by the tombs of my ancestors, if any one would acquaint me which of them died before the other, I would give him a thousand pieces of gold. And when Abu-l-Hasan heard these words of the Khaleefeh, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn.—Then Nuzhet el-Fuad arose and sat up before the Khaleefeh and the lady Zubeydeh, who rejoiced at their safety. But Zubeydeh chid her female slave. The Khaleefeh and the lady Zubeydeh congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold: so the lady Zubeydeh said to Nuzhet el-Fuad, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account.—I was ashamed, O my mistress, replied Nuzhet el-Fuad.—But as to the Khaleefeh, he was almost senseless from laughing, and said, O Abu-l-Hasan, thou hast not ceased to be a wag, and to do wonders and strange acts. Abu-l-Hasan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was not tenacious of wealth; but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and the piece of silk, all of which are as alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thy oath.

At this, the Khaleefeh and the lady Zubeydeh both laughed; and after they had returned to the palace, the Khaleefeh gave to Abu-l-Hasan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zubeydeh gave to Nuzhet el-Fuad a thousand pieces of gold, saying to her the same words. Then the Khaleefeh allotted to Abu-l-Hasan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.

Her sister exclaimed, How excellent and how laughable is thy story. The King too showed his delight, but Shahrazad said, Oh, Light of the Age, what is this in comparison with what I can tell of the wonderful adventures of Es-Sindibad, of his escapes from death, and the great wealth he gathered in strange lands. If the King will spare me, these I will relate to-night. The King said, By Allah! thou shalt not die until I have heard his wonderful history. He then arose and went into the hall of judgment, and attended to the affairs of state, investing and displacing, and waited with impatience for the night to come in order to hear the adventures of Es-Sindibad. When at length they had retired, Shahrazad related them as follows :

THE STORY OF ES-SINDIBAD OF THE SEA AND ES-SINDIBAD OF THE LAND

There was, in the time of the Khaleefeh, the Prince of the Faithful, Haroon Er-Rasheed, in the city of Baghdad, a man called Es-Sindibad the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a mastabah. The porter therefore put down his burden upon that mastabah, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the mastabah, and heard in that place the melodious sounds of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name be exalted!) with diverse tones and with all dialects; consisting of turtle-doves and hezars and blackbirds and nightingales and ring-doves and keerawans; whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sultans; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven, and said, Extolled be Thy perfection, O Lord? O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore Thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to Thy judgment and Thy power; for Thou art not to be questioned regarding that which Thou dost, and Thou art able to do whatsoever Thou wilt! Extolled be Thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thou! How great is Thy dignity! and how mighty is Thy dominion! and how excellent is Thy government! Thou hast bestowed favours upon him whom thou choosest among Thy servants, and the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto Thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection!

And when Es-Sindibad the Porter had said this, he desired to take up his burden and to depart. But lo, there came forth to him from that door a young page, handsome in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my master; for he calleth for thee. And the porter would have refused to enter with the page; but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order. And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Es-Sindibad the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sultan! Then, putting himself in a respect-

ful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to welcome him; and he put before him some of the various excellent, delicious, exquisite viands. So Es-Sindibad the Porter advanced, and, having said, In the Name of God, the Compassionate, the Merciful,—ate until he was satisfied and satiated, when he said, Praise be to God in every case!—and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow?—O my master, he answered, my name is Es-Sindibad the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Es-Sindibad of the Sea: but, O porter, I desire that thou let me hear the verses that thou wast reciting when thou wast at the door. The porter therefore was ashamed, and said to him, I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners, and impertinence. His host, however, replied, Be not ashamed; for thou hast become my brother: recite then the verses, since they pleased me when I heard them from thee as thou recitedst them at the door. So upon this the porter recited to him those verses, and they pleased him, and he was moved with delight on hearing them. He then said to him, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape nor flight.

THE FIRST VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and

ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heedlessness, and found that my wealth had passed away, and my condition had changed, and all the money that I had possessed had gone. I recovered not to see my situation but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of our lord Suleyman the son of Daood (on both of whom be peace!), respecting his saying, Three things are better than three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace. Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people.

Upon this, I resolved, and arose and bought for myself goods and other commodities and merchandise, with such other things as were required for travel, and my mind had consented to my performing a sea voyage. So I embarked in a ship, and it descended to the city of El-Basrah, with a company of merchants, and we traversed the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted the fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport. But while we were thus engaged, lo, the master of the ship, standing upon its side, called out with his loudest voice, O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee with your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it

is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since times of old; and when ye lighted upon it the fire, it felt the heat, and put itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and leave the merchandise!—The passengers therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had caused her sails to be spread, and pursued his voyage with those who had embarked, not regarding such as had been submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of the fish upon their hams, of which I had been insensible by reasons of the violence of the anguish and fatigue that I was suffering.

I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction; and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I was then. Awhile I dragged myself along in a sitting posture, and then I crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water. I therefore ate of those fruits; and I ceased not to

continue in this state for many days and nights. My spirit had then revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be exalted!) had created; and I had made for myself a staff from those trees, to lean upon it. Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and lo, it was a mare, of superb appearance, picketed in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? So I answered him, O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand and said to me, Come with me. I therefore went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy picketing this mare by the seaside. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King El-Mihraj, having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and picket them in this island, and we ourselves during the time of our remaining on this island dwell in this chamber beneath the earth, to guard them. This is the time of the coming forth of the sea-horse; and afterwards, if it be the will

of God (whose name be exalted !), I will take thee with me to the King El-Mihraj, and divert thee with the sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country.—I therefore prayed for him, and thanked him for his kindness and beneficence; and while we were thus talking, the horse came forth from the sea, as he had said. And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them what I had related to him. They then drew near to me, and spread the table, and ate, and invited me: so I ate with them; after which, they arose and mounted the horses, taking me with them, having mounted me on a mare.

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King El-Mihraj, and they went in to him and acquainted him with my story. He therefore desired my presence, and they took me in to him; and stationed me before him, whereupon I saluted him, and he returned my salutation, and welcomed me, greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, and caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the seaport, and registrar of every vessel that came to the coast. I stood in his presence to transact his affairs, and he favoured me and benefited me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people. I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Baghdad, that perchance some one might inform me of it, and I might go with him thither and return to my country; but none knew it, or knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went one day to the King El-Mihraj, and found with him a party of Indians. I saluted them, and they returned my salutation, and

welcomed me, and asked me respecting my country ; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Shakireeyeh, who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Brahmans, a people who never drink wine ; but they are persons of pleasure and joy and sport and merriment, and possessed of camels and horses and cattle. They informed me also that the Indians are divided into seventy-two classes ; and I wondered at this extremely. And I saw, in the dominions of the King El-Mihraj, an island, among others, which is called Kasil, in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Ed-Dejjal is in it. I saw too, in the sea in which is that island, a fish two hundred cubits long, and the fishermen fear it ; wherefore they knock some pieces of wood, and it fleeth from them : and I saw a fish whose face was like that of the owl. I likewise saw during that voyage many wonderful and strange things, such that if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and lo, a great vessel approached, wherein were many merchants ; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank ; and the sailors brought out everything that was in that vessel to the shore. They were slow in taking forth the goods, while I stood writing their account, and I said to the master of the ship, Doth aught remain in thy vessel ? He answered, Yes, O my master ; I have some goods in the hold of the ship ; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge ; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of Baghdad, the Abode of Peace. I therefore said to the master, What was the name of that man, the owner of the goods ? He answered, His name was Es-Sindibad of the Sea, and he was drowned on his voyage with us in the sea. And when I heard his words, I looked at him with a scrutinizing eye, and recognized him ; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Es-Sindibad of the Sea, who descended upon the island from the ship, with the other merchants who descended ; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I

was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the wind and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King El-Mihraj, who took me with them and brought me to this city. They then led me in to the King El-Mihraj, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master said, There is no strength nor power but in God, the High! the Great! There is no longer faith nor conscience in any one!—Wherefore, O master, said I, when thou hast heard me tell thee my story? He answered, Because thou heardest me say that I had goods whose owner was drowned; therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods?—So I said to him, O master, hear my story, and understand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites. Then I related to him all that I had done from the time that I went forth with him from the city of Baghdad until we arrived at that island upon which we were submerged in the sea, and I mentioned to him some circumstances that had occurred between me and him. Upon this, therefore, the master and the merchants were convinced of my veracity, and recognized me, and they congratulated me on my safety, all of them saying, By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life. They then gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and

gained upon them abundantly ; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness ; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city ; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted ! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of El-Basrah. There we landed, and remained a short time ; and I rejoiced at my safety, and my return to my country ; and after that I repaired to the city of Baghdad, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants and other dependants, and memlooks and concubines and male black slaves, so that I had a large establishment ; and I purchased houses and other immovable possessions more than I had at first. I enjoyed the society of my companions and friends, exceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delight and pleasures, and delicious meats and exquisite drinks, and continued in this state. Such were the events of the first of my voyages ; and to-morrow, if it be the will of God (whose name be exalted !), I will relate to you the tale of the second of the seven voyages.

Es-Sindibad of the Sea then made Es-Sindibad of the Land to sup with him ; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode ; and when the morning came, he repaired to the house of Es-Sindibad of the Sea, and went in to him ; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Es-Sindibad of the Sea began his narrative thus :—

THE SECOND VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffic, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor, we met the merchants and the grandees, and the sellers and buyers, and we sold and bought, and exchanged goods. Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers: but there was not in it an inhabitant, nor a blower of a fire. The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Jinnee. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors: so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life; and I said, Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from

the shore of the island to the inhabited part, this time far, far from me is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of anything, either of money or goods or merchandise. I repented of my having gone forth from the city of Baghdad, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the predicament of the mad. After that, I arose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and began to look from it to the right and left; but saw nought save sky and water, and trees and birds, and islands and sands. Looking however with a scrutinizing eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and lo, it was a large white dome, of great height and large circumference. I drew near to it, and walked round it; but found no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer: so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the rukh, that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the rukh. I wondered at the works of God (whose name be exalted!); and while I was in this state, lo, that bird had alighted upon the dome, and brooded over it with its wings, stretching out

its legs behind upon the ground ; and it slept over it.—Extolled be the perfection of Him who sleepeth not !—Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope ; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware ; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky ; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the bond from its foot, fearing it, though it knew not of me nor was sensible of me ; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky ; and I looked attentively at that thing, and lo, it was a serpent, of enormous size, of great body, which it had taken and carried off towards the sea ; and I wondered at that event.

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley ; and by its side, a great mountain, very high ; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island ; since it is better than this desert place ; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers ; but in this place are neither trees nor fruits nor rivers ; and there is no strength nor power but in God, the High, the Great ! Verily every time that I escape from a calamity, I fall into another that is greater and more severe !—Then I arose, and emboldened myself, and walked in that valley ; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx ; and it is a stone so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it, or break it, unless by means of the lead-stone. All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-tree ; and by reason of its enormous size, if an elephant came to it, it would swallow it. Those serpents appeared in the night, and

hid themselves in the day, fearing lest the rukh and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction! The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and, seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and see what destiny will do. Then I looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn arose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers and persons in the habit of journeying about,—that in the mountains of the diamonds are experienced great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them; that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley: so descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds, but by means of this stratagem.—Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put

them into my pocket, and within my clothes ; and I proceeded to select, and to put into my pockets and my girdle and my turban and within my clothes. And while I was doing thus, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom, and grasped it firmly. Thus it was raised high above the ground ; and behold, a vulture descended upon it, seized it with its talons, and flew up with it into the air, with me attached to it ; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with a piece of wood upon the mountain ; whereat the vulture flew away in fear, and soared into the sky.

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted ; and I stood by its side. And lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke to me not ; for he was frightened at me, and terrified ; but he came to the slaughtered beast, and turned it over ; and, not finding anything upon it, he uttered a loud cry, and said, Oh, my disappointment ! There is no strength nor power but in God ! We seek refuge with God from Satan the accursed !—He repented, and struck hand upon hand, and said, Oh, my grief ! What is this affair ?—So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place ? I answered him, Fear not, nor be alarmed ; for I am a human being, of the best of mankind ; and I was a merchant, and my tale is prodigious, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not ; for thou shalt receive of me what will rejoice thee : I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I have is better than all that would come to thee by other means : therefore be not timorous nor afraid.—And upon this the man thanked me, and prayed for me, and conversed with me ; and lo, the other merchants heard me talking with their companion ; so they came to me. Each merchant had thrown down a slaughtered animal ; and when they came to us, they saluted me, and congratulated me on my safety, and took me with them ; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me ; and he was delighted

with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety!—They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves. When any one desireth to obtain some camphor from one of these trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum. It is the juice of that tree; and after this operation, the tree drieth, and becometh firewood. In that island too is a kind of wild beast called the rhinoceros, which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees. It is a huge beast, with a single horn, thick, in the middle of its head, a cubit in length, wherein is the figure of a man. And in that island are some animals of the ox-kind. Moreover, the sailors and travellers and persons in the habit of journeying about in the mountains and the lands have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn, and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so that it becometh blind. Then it lieth down upon the shore, and the rukh cometh to it, and carrieth it off [with the elephant] in its talons to its young ones, and feedeth them with it and with that which is upon its horn [namely the elephant]. I saw also in that island abundance of the buffalo-kind, the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley and from city to city, we, in our way, selling and buying, until we arrived

at the city of El-Basrah. We remained there a few days, and then I came to the city of Baghdad, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries: so I informed him, relating to him what I had experienced and suffered; and he wondered at the severity of my sufferings, and congratulated me on my safety.—This is the end of the account of the events that befell me and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Es-Sindibad of the Sea had finished his story to Es-Sindibad of the Land, the company wondered at it. They supped with him; and he gave orders to present to Es-Sindibad of the Land a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Es-Sindibad of the Sea had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and shone, Es-Sindibad the Porter arose, performed the morning-prayers, and repaired to the house of Es-Sindibad of the Sea, as he had commanded him. He went in to him, and wished him good morning, and Es-Sindibad of the Sea welcomed him; and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk and enjoyed themselves, and were merry and happy, Es-Sindibad of the Sea began thus:—

THE THIRD VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers (and hear from me the story of the third voyage; for it is more wonderful than the preceding stories, hitherto related—and God is all-knowing with respect to the things which He hideth, and omniscient), that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Baghdad for a length of time in the most perfect prosperity and

delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea voyage, and packed them up, and departed with them from the city of Baghdad to the city of El-Basrah. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and His aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed, diverting ourselves, and selling and buying, in the utmost joy and happiness. Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furlled the sails of the ship, cast its anchor, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes. No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all.—And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number, for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt, their aspect striking terror. No one understandeth their language or their state, they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed upon the island, they took the vessel with the whole of its contents, and went their way with it.

They left us upon the island, the vessel became concealed from

us, and we knew not whither they went with it. And while we were upon that island, eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and behold it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a wide, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and great mastabah. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones. But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the mid-time between sunrise and noon until sunset. And lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree: he had two eyes like two blazes of fire, and tusks like the tusks of swine, and a mouth of prodigious size, like the mouth of a well, and lips like the lips of the camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like the claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the mastabah. Then he arose and came to us, and seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and from the voyage; having no flesh. He therefore let me go from his hand, and took another from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout broad-shouldered man; a person of strength and vigour: so he pleased him, and he seized him as the butcher seizeth the animal that he is about to slaughter, and having thrown him on the ground, put his foot upon his neck, which he thus broke.

Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails and to eat of it. Thus he continued to do until he had eaten his flesh, and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that mastabah, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

As soon, therefore, as we were sure that he was far from us, we conversed together, and wept for ourselves, saying, Would that we had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place!—We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we returned to the pavilion, by reason of the violence of our fear, and sat there a little while; and lo, the earth trembled beneath us, and the black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him, and ate him upon that mastabah, and ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual. Upon this we assembled together and conversed, and said one to another, By Allah, if we cast ourselves into the sea and die drowned, it will be better than our dying burnt; for this mode of being put to death is abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Muslims from his oppression and tyranny.—So I said to them, Hear, O my brothers. If we must kill him, we will transport this wood, and remove some of this firewood, and make for our-

selves rafts, each to bear three men ; after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea ; and if we be drowned, we shall be preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape ; and if we be drowned, we die martyrs.—To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions ; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us, like the biting dog. He turned us over and felt us, one after another, and, having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the mastabah, and the noise from his throat was like thunder. So thereupon we arose and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals ; when we grasped them firmly, and went with them to that black while he lay asleep snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that mastabah, and began to search for us, while we fled from him to the right and left, and he saw us not ; for his sight was blinded ; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him ; and lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form ; and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others ; and the raft conveyed us to another island.

We walked forward upon that island until the close of the day, and the night overtook us in this state ; so we slept a little ; and we awoke from our sleep, and lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders : then it swallowed the rest of him, and we heard his ribs break in pieces in its belly ; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing ! Every death that we witness is more horrible than the preceding one ! We were rejoiced at our escape from the black ; but our joy is not complete ! There is no strength nor power but in God ! By Allah, we have escaped from the black and from drowning ; but how shall we escape from this unlucky serpent ?—Then we arose and walked on over the island, eating of its fruits, and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it ; I having ascended to the highest of its branches. But when the night arrived, and it was dark, the serpent came, looking to the right and left, and advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders ; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly : then it swallowed him entirely, while I looked on ; after which it descended from the tree, and went its way.—I remained upon that tree the rest of the night ; and when the day came, and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world ; but it was not a light matter to me to do so ; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground ; so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me ; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me ; but could not get at me ; and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me ; and thus it ceased not to do ; every time that it desired to get at me to swallow me, the pieces of wood tied

upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.

I then arose and walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me they said, We must see what this is. Perhaps it is a man.—Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that, they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after my death: so I praised Him (exalted be His name!) for His abundant favours, and thanked Him. My courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream.—We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted!) until we came in sight of an island called the island of Es-Selahit, where sandal-wood is abundant, and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors; I therefore desire to benefit thee with something that will aid thee to reach thy country, and thou wilt pray for me.—I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man voyaging, whom we lost and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service; and what remaineth of them we will take and keep until we return to the city of Baghdad, when we will inquire for the owner's family, and give to them the remainder,

together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants?—I answered, I hear and obey thee, O my master; and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master, what are these bales which the sailors and porters have brought out, and with the name of which of the merchants shall I mark them? He answered, Write upon them the name of Es-Sindibad of the Sea, who was with us, and was drowned [or left behind] at the island of the rukh, and of whom no tidings have come to us; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Baghdad, when if we find him we will give it to him; and if we find him not, we will give it to his family in Baghdad.—So the clerk replied, Thy words are good, and thy notion is excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Es-Sindibad of the Sea. Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? He answered me, I know not his condition; but he was a man of the city of Baghdad, called Es-Sindibad of the Sea; and we had cast anchor at one of the islands, where he was lost, and we have had no tidings of him to the present time. So upon this I uttered a great cry, and said to him, O master, whom may God preserve! know that I am Es-Sindibad of the Sea. I was not drowned; but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me. Therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Es-Sindibad of the Sea, as I informed them of my story and of the events that befell me with you in the ship. I informed them that ye had forgotten

me upon the island asleep, and that I arose and found not any one, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me; and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not, but accused me of falsehood.—They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of El-Basrah, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was Es-Sindibad of the Sea: he told us likewise of the departure of the ship, and his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest.—So when the master heard the words of that merchant, he arose and came to me, and having looked at me awhile with a scrutinizing eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from El-Basrah. He therefore was convinced that I was Es-Sindibad of the Sea, and he embraced me and saluted me, and congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary! But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the

country of Es-sind, where likewise we sold and bought. And I beheld in that sea [which we navigated, namely the sea of India,] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of the cow, and a creature in the form of the ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the surface of the water, and never cometh forth from the sea upon the face of the earth.—After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at El-Basrah, where I remained a few days. Then I came to the city of Baghdad, and repaired to my quarter, entered my house and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected my companions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mixing in society; and I forgot all that had happened to me, and the distresses and horrors that I had suffered. And I gained during that voyage what could not be numbered or calculated.—Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted!), thou shalt come, [O Sindibad of the Land,] and I will relate to thee the story of the fourth voyage; for it is more wonderful than the stories of the preceding voyages.

Then Es-Sindibad of the Sea gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper, they went their ways. Es-Sindibad the Porter took the gold that Es-Sindibad of the Sea had ordered to be given to him, and went his way, wondering at that which he had heard, and passed the night in his house; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked to the house of Es-Sindibad of the Sea. He went in to him and saluted him; and he received him with joy and gaiety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Es-Sindibad of the Sea began to address them, and related to them the fourth story, saying,—

THE FOURTH VOYAGE OF ES-SINDIBAD
OF THE SEA

Know, O my brothers, that when I returned to the city of Baghdad, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea voyage, and, having packed up many bales, more than usual, I went from the city of Baghdad to the city of El-Basrah, where I embarked my bales in a ship, and joined myself to a party of the chief men of El-Basrah, and we set forth on our voyage. The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind arose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted!), there arose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted!), aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the mid-time between sunrise and noon, a wind arose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so we ate some of them to stay our departing spirits, and to sustain us; and passed the next night upon the shores of the island. And when the morning came, and diffused

its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat: and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupefied, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut-oil, and gave them to drink of it; and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner. Upon this, therefore, I was confounded respecting their case, and grieved for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and lo, they were a magian people, and the King of their city was a ghoul; and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind became stupefied, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth

from that place, walked along the island to a distance. And I saw a herdsman sitting upon something elevated in the midst of the sea; and I certified myself of him, and lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which had afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest. Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty: so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after, and lo, it was a party of men gathering pepper. And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous

people, and eat men, and no one is safe from them, nor can pass by them?—So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and wondered at that which had befallen me. Then they made me sit among them until they had finished their work, and brought me some nice food. I therefore ate of it, being hungry, and rested with them a while; after which they took me and embarked with me in a vessel, and went to their islands and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Baghdad until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then arose from the presence of the King, and diverted myself with a sight of his city; and lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle; for therein is ease to the rider, and additional power? He said, What kind of thing is a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it.—And I said to him, Wilt thou permit me to make thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle and how he should make it. Afterwards I took some wool and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it and polished it. I then attached its straps, and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an

excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present as a reward for that which I had done for him. And when his Wezeer saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shown favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants.—And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say. And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Kadee and the witnesses to come, and married me forthwith to a woman of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adver-

sity that had happened to me ; and I said within myself, When I set forth on my voyage to my country I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted !) destroyed the wife of my neighbour, and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart ; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted !—But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life ? So I replied, O my brother, return to thy reason, and do not announce thine own death ; for thou art well, in prosperity and health. But he said to me, O my companion, by thy life, to-morrow thou wilt lose me, and never in thy life wilt thou see me again.—And how so ? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre ; for it is the custom in our country, when the wife dieth, to bury with her her husband alive ; and when the husband dieth, they bury with him his wife alive ; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it !—And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth, taking the husband with them ; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman ; and lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread ; and when they had let him down, he loosed himself from the rope, and they drew it up,

and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit.—So I said within myself, By Allah, this death is more grievous than the first death ! I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country ? And he answered me, Know that this is our custom in our country : when the husband dieth, we bury with him his wife ; and when the wife dieth, we bury with her her husband, alive ; that we may not separate them in life nor in death ; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you do ye with him as ye have done with this man ? He answered me, Yes : we bury him with her, and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself ; my mind was stupefied, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, Perhaps I shall die before her : and no one knoweth which will precede and which will follow. And I proceeded to beguile myself with occupations.

But a short time had elapsed after that when my wife fell sick, and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death ; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of her apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom ! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down into that pit. And lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways. I beheld in that cavern many dead bodies, and their smell was putrid and abominable ; and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth

to me and befalleth me ! I knew not night from day ; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great ! What tempted me to marry in this city ? And every time that I say, I have escaped from a calamity,—I fall into a calamity that is more mighty than the preceding one ! By Allah, my dying this death is unfortunate ! Would that I had been drowned in the sea, or had died upon the mountains ! It had been better for me than this evil death !—And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted !), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burnt my stomach, and thirst inflamed me ; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern ; and I found that it was spacious sideways, and with vacant cavities ; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in a side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death ; and I ceased not to do thus until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter ? And behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself ; and they let down with her a large quantity of food and water. I saw the woman ; but she saw not me ; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head ; whereupon she fell down senseless ; and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a



They let her down with a large quantity of food and water.

The Fourth Voyage of Es-Sindibad of the Sea 249

little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time ; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be ? I then arose and walked towards it, taking with me a long bone of a dead man ; and when it was sensible of my presence, it ran away, and fled from me ; and lo, it was a wild beast. But I followed it to the upper part of the cavern, and there-upon a light appeared to me from a small spot, like a star. Sometimes it appeared to me, and sometimes it was concealed from me. Therefore when I saw it, I advanced towards it ; and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern, communicating with the open country ; and I said within myself, There must be some cause for this : either it is a second mouth, like that from which they let me down, or it is a fissure in this place. I meditated in my mind a while, and advanced towards the light ; and lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place ; and they ate of the dead bodies until they were satiated, and went forth through this perforation. When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease ; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access. So I praised God (whose name be exalted !), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me ; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities ; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it ; and whenever they buried a person alive, I took the food and water, and killed that person,

whether male or female ; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted !), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time ; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment, of the clothes of the dead, and tied it to a staff, and ran with it along the seashore, making a signal to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me, and heard my voice, and sent to me a boat in which was a party of men from the ship ; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain ; for in our lives we have never seen any one who hath come unto it ? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things, and God facilitated my landing at this place, with my things, by means of my exertion and my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and proceeded with me until they took me up into the ship, to the master, and all my things with me. And the master said to me, O man, how didst thou arrive at this place, which is a great mountain, with a great city behind it ? All my life I have been accustomed to navigate this sea, and to pass by this mountain ; but have never seen anything there excepting the wild beasts and birds.—I answered him, I am a merchant. I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged ; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him.—And I acquainted them not with the events that had befallen me in the city, or in the cavern ; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain : therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me ; and he said to me, We take nothing from any one ; and when we behold a shipwrecked person on the

shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted!—So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course until we arrived at the Island of the Bell, whence we proceeded to the Island of Kela in six days. Then we came to the kingdom of Kela, which is adjacent to India, and in it are a mine of lead, and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell, which is two days' journey in extent.—At length, by the providence of God, we arrived in safety at the city of El-Basrah, where I landed, and remained a few days; after which I came to the city of Baghdad, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and returned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment.—Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother, [Es-Sindibad of the Land,] sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Es-Sindibad the Porter went to his house, and passed the night in utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose and performed the morning-prayers, and walked on until he entered the house of Es-Sindibad of the Sea, and wished him good morning. And Es-Sindibad of the Sea welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate

and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Es-Sindibad of the Sea began his narrative, saying thus:—

THE FIFTH VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea-voyage. I packed up the bales, and departed from the city of Baghdad to the city of El-Basrah; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying. Thus we continued to do until we arrived one day at a large island, destitute of inhabitants. There was no person upon it: it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and lo, it was a great egg of a rukh. Now when the merchants had landed, and were diverting themselves with viewing it, not knowing that it was the egg of a rukh, they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young rukh appeared within it. So they pulled it and took it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the meantime one of the passengers said to me, O my master, arise and divert thyself with the sight of this egg which we imagined to be a dome. I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, Do not this deed; for the rukh will come and demolish our ship, and destroy us! But they would not hear my words.

The Fifth Voyage of Es-Sindibad of the Sea 253

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured. So we raised our heads to see what had intervened between us and the sun, and saw that the wings of the rukh were what veiled from us the sun's light, so that the sky was darkened. And when the rukh came, and beheld its egg broken, it cried out at us; whereupon its mate, the female bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, Push off the vessel and seek safety before we perish. The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rukhs saw that we had put forth to sea, they absented themselves from us for a while. We proceeded, and made speed, desiring to escape from them, and to quit their country; but lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male rukh threw upon us the rock that she had brought, which was smaller than the former one, and as destiny had ordained, it fell upon the stern of the ship, and crashed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island, in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!) to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and remained lying there a while, until my soul felt at ease, and my heart was tranquillized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, and varieties of flowers. So I ate of the fruits until I was

satiated, and I drank of those rivers until I was satisfied with drink ; and I praised God (whose name be exalted !) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached ; whereupon I arose ; but I was like a slain man, by reason of the fatigue and fear that I had experienced ; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then arose and stood up, and walked among the trees ; and I saw a streamlet, by which sat an old man, a comely person, who was clad from the waist downwards with a covering made from the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign, without speaking ; and I said to him, O sheykh, what is the reason of thy sitting in this place ? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will act kindly with this person, and transport him to this place to which he desireth to go : perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me ; when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders ; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders ; and I suffered violent pain ; wherefore I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him ; and he made a sign to me that I should go in among the trees, to the best of the fruits. When I disobeyed him, he inflicted upon me, with his feet, blows more violent than those of whips ; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me ; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day : when he desired to sleep, he would wind his legs round my neck, and sleep a little,

and then he would arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him ; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself ! By Allah, I will never more do good unto any one as long as I live !—I begged of God (whose name be exalted !), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine ; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil ; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this ? And I answered him, This is something agreeable, that invigorateth the heart, and dilateth the mind. Then I ran with him, and danced among the trees ; I was exhilarated by intoxication, and clapped my hands, and sang, and was joyful. Therefore when he beheld me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it ; and I feared him, and gave it to him ; whereupon he drank what remained in it, and threw it upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication ; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been ; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, so that his flesh became mingled with his blood, and he was killed. May no mercy of God be on him !

After that I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea.

And I remained upon that island, eating of its fruits, and drinking of the water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day reflecting upon the events that had befallen me and happened to me, and I said within myself, I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my companions. And lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island; whereupon the passengers landed there. So I walked towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me, This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him excepting thee; and praise be to God for thy safety! Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of the Apes; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; so I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger, and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship.—And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each

of them went to his occupation. Such hath been always their custom, every night : and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks.—Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself?—And I answered him, No, by Allah, O my brother : I am acquainted with no art, nor do I know how to make anything. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods ; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God ; for he provided me with a piece of a plank, upon which I placed myself ; and it was the means of my escape from drowning.—And upon this the man arose and brought me a cotton bag, and said to me, Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger ; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense.—And they replied, We hear and obey. They welcomed me, and took me with them, and proceeded ; each of them having a bag like mine, filled with pebbles ; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags ; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men ; and I looked at the fruits which the apes threw down, and lo, they were cocoa-nuts. Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to

it, proceeded to pelt those apes with stones; and they broke off nuts from the trees, and threw them at me. So I collected them as the rest of the party did, and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could. We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, and gave him all that I had collected, thanking him for his kindness. But he said to me, Take these and sell them, and make use of the price. And afterwards he gave me the key of a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage.—So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought everything that I saw and that pleased me, my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the sea-side, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper, and some persons told us that they had

seen, upon every bunch of pepper, a large leaf that shadeth it and wardeth from it the rain whenever it raineth ; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side. From that island I took with me a large quantity of pepper and cinnamon in exchange for cocoa-nuts. We passed also by the Island of El-'Asirat, which is that wherein is the Kamaree aloes-wood. And after that, we passed by another island, the extent of which is five days' journey, and in it is the Sanfee aloes-wood, which is superior to the Kamaree ; but the inhabitants of this island are worse in condition and religion than the inhabitants of the Island of the Kamaree aloes-wood ; for they love depravity and the drinking of wines, and know not the call of prayer, nor the act of prayer. And we came after that to the pearl-fisheries ; whereupon I gave to the divers some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay there, and brought up a great number of large and valuable pearls ; and they said to me, O my master, by Allah, thy fortune is good ! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God (whose name be exalted !), and continued our voyage until we arrived at El-Basrah, where I landed, and remained a short time. I then went thence to the city of Baghdad, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship.—Such were the most wonderful things that happened to me in the course of the fifth voyage : but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage ; for it was more wonderful than this.

Then they spread the table, and the party supped ; and when they had finished their supper, Es-Sindibad of the Sea gave orders to present Es-Sindibad the Porter with a hundred pieces of gold ; so he took them and departed, wondering at this affair. He passed the night in his abode, and when the morning came, he arose and performed the morning-prayers ; after which he walked to the house of Es-Sindibad of the Sea, went in to him, and wished him good morning ; and Es-Sindibad of the Sea ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And

they conversed together, and the servants spread the table; and the party ate and drank, and enjoyed themselves and were merry. Then Es-Sindibad of the Sea began to relate to them the story of the sixth voyage, saying to them,—

THE SIXTH VOYAGE OF ES-SINDIBAD OF THE SEA

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gaiety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gaiety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Baghdad to the city of El-Basrah, where I beheld a large vessel, in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of El-Basrah. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case. Then the master arose and ascended the mast, and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have

fallen into a great peril, and there remaineth to us no way of safety or escape from it!—So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain, and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and lo, within it was a large island. By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley]. Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that which they beheld. They became like madmen by reason of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to Kings. They were like gravel in the channels of the water which flowed through the fields; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Sanfee aloes-wood, and Kamaree aloes-wood. And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore, and the monsters of the deep come up from the sea and swallow it, and descend with it into the sea; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea; so the travellers and merchants who know it take it and sell it. But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then, when the

sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our case, and at the things that we beheld, and affected with violent fear. We had collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day, or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island; and thus we did until a great number of us had died, and there remained of us but a small party, who were weakened by a colic occasioned by the sea. After this, we remained a short period, and all my associates and companions died, one after another, and each of them who died we buried. Then I was alone on that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, Would that I had died before my companions, and that they had washed me and buried me! There is no strength nor power but in God, the High, the Great!—And I remained a short time longer; after which I arose and dug for myself a deep grave on the shore of the island, and said within myself, When I fall sick, and know that death hath come to me, I will lie down in this grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it. I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second and the third and the fourth and the fifth; and when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of my returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had, nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft, of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of

God (whose name be exalted !); and if I find no way of saving myself, it will be better for me to die in this river than in this place.—And I sighed for myself. Then I arose and went and collected pieces of wood that were upon that island, of Sanfee and Kamaree aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some strait planks, of the planks of the ships, and placed them upon those pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, and made for it two pieces of wood like oars. I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so I shall perish in this place in sorrow, inevitably! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians and [people like] Abyssinians. When they saw that I had arisen, they rose and came to me, and spoke to me in their language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress

and vexation. And when they spoke to me and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, Peace be on thee, O our brother! What are thou, and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us, waiting for thee to arise at thy leisure. Tell us then what is the cause of thy coming to this place.—I replied, I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that, ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised God (whose name be exalted!) for all that had occurred, rejoicing at my having come forth from that river, and having come to these people; and I acquainted them with all that had happened to me from beginning to end, and with what I had experienced upon that river, and its narrowness. They then talked together, and said, We must take him with us and present him to our King, that he may acquaint him with what hath happened to him. Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold, and they took me in to their King, who was the King of Sarandeeb, and acquainted him with what had happened; whereupon he saluted me and welcomed me, and asked me respecting my state, and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.

The island of Sarandeeb is under the equinoctial line; its night being always twelve hours, and its day also twelve hours. Its length is eighty leagues; and its breadth, thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals; and trees of all sorts of spices, and its surface is covered with emery, wherewith

jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to be described; and afterwards I returned to the King, and begged him to give me permission to return to my country. He gave me permission after great pressing, and bestowed upon me an abundant present from his treasures; and he gave me a present and a sealed letter, saying to me, Convey these to the Khaleefeh Haroon Er-Rasheed, and give him many salutations from us. So I replied, I hear and obey. Then he wrote for me a letter on skin of the khawee, which is finer than parchment, of a yellowish colour; and the writing was in ultramarine. And the form of what he wrote to the Khaleefeh was this:—Peace be on thee, from the King of India, before whom are a thousand elephants, and on the battlements of whose palace are a thousand jewels. To proceed: we have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee!—And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant, which skin hath spots, each like a piece of gold, and whosever sitteth upon it never becometh diseased; and a hundred thousand mithkals of Indian aloes-wood; and a slave-girl like the shining full-moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arrived at Baghdad, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Khaleefeh. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it, and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindibad, is that true which this King hath stated in his letter? And I kissed the ground, and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his head standeth a man having in his hand a golden javelin, and

behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric saying, This is the King the owner of the crown the like of which neither Suleyman nor the Mihraj possessed! Then he is silent; and one behind him proclaimeth saying, He will die! Again I say, He will die! Again I say, He will die!—And the other saith, Extolled be the perfection of the Living who dieth not!—Moreover, by reason of his justice and good government and intelligence, there is no Kadee in his city; and all the people of his country distinguish the truth from falsity.—And the Khaleefeh wondered at my words, and said, How great is this King! His letter hath shown me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion!—Then the Khaleefeh conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Es-Sindibad of the Sea had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give Es-Sindibad of the Land a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Es-Sindibad of the Sea made a sign to them that they should hear his seventh story, and said—

THE SEVENTH VOYAGE OF ES-SINDIBAD OF THE SEA

When I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasures. But while I was sitting one day, the door was knocked: so the door-keeper opened,

and a page of the Khaleefeh entered and said, The Khaleefeh summoneth thee. I therefore went with him to his majesty, and kissed the ground before him and saluted him, whereupon he welcomed me and treated me with honour; and he said to me, O Sindibad, I have an affair for thee to perform. Wilt thou do it?—So I kissed his hand, and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Sarandeeb, and convey to him our letter and our present; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging; and when a voyage on the sea, or any other travel is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover I have bound myself by an oath not to go forth from Baghdad.—Then I informed the Khaleefeh of all that had befallen me from first to last; and he wondered exceedingly, and said, By Allah the Great, O Sindibad, it hath not been heard from times of old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Sarandeeb; and thou shalt return quickly if it be the will of God (whose name be exalted!), that we may no longer have a debt of favour and courtesy to the King.—So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Baghdad to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Sarandeeb, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindibad! By Allah the Great, we have longed to see thee, and praise be to God who hath shown us thy face a second time!—Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O Sindibad? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Khaleefeh Haroon Er-Rasheed. I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly. The

present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Es-Suweys and El-Koofeh and Alexandria, and Greek carpets, and a hundred menns of silk and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of Suleyman the son of Daood, on whom be peace! And the contents of the letter were as follows:—Peace from the King Er-Rasheed, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and wide-spread glory), on the fortunate Sultan. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends; together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee!—Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having, in their hands, swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. So my soul was tranquillized, and I rested a little. Then, one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant: I know nothing but traffic. And he said, Dost thou know the art of shooting with the bow and arrow?—Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, Sit here now, and when the elephants come in the day-time to this place, shoot at them with the arrows:

perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me. He then left me and departed: and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which was such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that that elephant had conducted me to it on account of the teeth.

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee.—So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many

of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us.—I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country.—Yes, said he; thou shalt have that permission: but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country.—So I prayed for him and thanked him; and I remained with him treated with respect and honour.

Then some days after this, the merchants came as he had said, and bought and sold and exchanged; and when they were about to depart, my master came to me, and said, The merchants are going: therefore arise that thou mayest depart with them to thy country. Accordingly I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked them in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with everything that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Baghdad; when I went in to the Khaleefeh, and, having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my house, and met my family and my brethren.—This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!

THE CONCLUSION OF THE STORY OF ES-SINDIBAD OF THE SEA AND ES-SINDIBAD OF THE LAND

And when Es-Sindibad of the Sea had finished his story, he ordered his servant to give Es-Sindibad of the Land a hundred pieces of gold, and said to him, How now, O my brother? Hast

thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced.—And upon this, Es-Sindibad of the Land advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours: continue then, O my lord, in joy and security; for God hath removed from thee the evils of fortune; and I beg of God that He may continue to thee thy pleasures, and bless thy days.—And upon this Es-Sindibad of the Sea bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas!

THE STORY OF ALADDIN; OR, THE WONDERFUL LAMP

In the capital of one of the large and rich provinces of the kingdom of China, the name of which I do not recollect, there lived a tailor, whose name was Mustapha, without any other distinction but that which his profession afforded him, and so poor, that he could hardly, by his daily labour, maintain himself and family, which consisted of a wife and son.

His son, who was called Aladdin, had been brought up after a very careless and idle manner, and by that means had contracted many vicious habits. He was wicked, obstinate, and disobedient to his father and mother, who, when he grew up, could not keep him within doors; but he would go out early in the morning, and stay out all day, playing in the streets and public places with little vagabonds of his own age.

When he was old enough to learn a trade, his father, not being able to put him out to any other, took him into his own shop, and showed him how to use his needle: but neither good words nor the fear of chastisement were capable of fixing his lively genius. All that his father could do to keep him at home to mind his work was in vain; for no sooner was his back turned, but Aladdin was gone for that day. Mustapha chastised him, but Aladdin was incorrigible; and his father, to his great grief, was forced to abandon him to his libertinism; and was so much troubled at not being able to reclaim him, that it threw him into a fit of sickness, of which he died in a few months.

The mother of Aladdin, finding that her son would not follow his father's business, shut up the shop, sold off the implements of that trade, and with the money she got for them, and what she could get by spinning cotton, thought to maintain herself and her son.

Aladdin, who was now no longer restrained by the fear of a father, and who cared so little for his mother, that whenever she chid him he would fly in her face, gave himself entirely over to dissipation, and was never out of the streets from his companions. This course he followed till he was fifteen years old, without giving his mind to anything whatever, or the least reflection on what would become of him. In this situation, as he was one day playing according to custom, in the street, with his vagabond troop, a stranger passing by stood still to observe him.

This stranger was a famous magician, called by the writer of this story the African Magician; and by that name I shall call him with the more propriety, as he was a native of Africa, and had been but two days come from thence.

Whether the African magician, who was a good physiognomist, had observed in Aladdin's countenance something which was absolutely necessary for the execution of the design he came about, he inquired artfully about his family, who he was, and what were his inclinations; and when he had learned all he desired to know, he went up to him, and taking him aside from his comrades, said to him, Child, was not your father called Mustapha the tailor?—Yes, sir, answered Aladdin, but he has been dead a long time.

At these words, the African magician threw his arms about Aladdin's neck, and kissed him several times with tears in his eyes. Aladdin, who observed his tears, asked him, What made him weep?—Alas! my son, cried the African magician, with a sigh, how can I forbear? I am your uncle; your good father was my own brother. I have been a great many years abroad travelling, and now I am come home with the hopes of seeing him, you tell me he is dead. I assure you it is a sensible grief to me to be deprived of the comfort I expected. But it is some relief to my affliction, that as far as I can remember him, I knew you at first sight, you are so like him; and I see I am not deceived. Then he asked Aladdin, putting his hand into his purse, where his mother lived; and as soon as Aladdin had informed him, he gave him a handful of small money, saying to him, Go, my son, to your mother, give my love to her, and tell her that I will come and see her to-morrow, if I have time, that I may have the satisfaction of seeing where my good brother lived so long, and ended his days.

As soon as the African magician left his new-adopted nephew, Aladdin ran to his mother, overjoyed at the money his uncle had given him. Mother, said he, have I an uncle?—No, child, replied his mother, you have no uncle by your father's side or mine.—I am just now come, answered Aladdin, from a man who says he is my uncle by my father's side, assuring me that he is his brother. He cried and kissed me when I told him my father was dead; and to show you that what I tell you is truth, added he, pulling out the money, see what he has given me; he charged me to give his love to you, and to tell you, if he has any time to-morrow, he will come and pay you a visit, that he may see at the same time the house my father lived and died in.—Indeed, child, replied the mother, your father had a brother, but he has been dead a long time, and I never heard of another.

The mother and son talked no more then of the African magician; but the next day Aladdin's uncle found him playing in another part of the town with other children, and embracing him as before, put two pieces of gold into his hand, and said to him, Carry this, child, to your mother, and tell her that I will come and see her to-night, and bid her get us something for supper; but first show me the house where you live.

After Aladdin had showed the African magician the house, he carried the two pieces of gold to his mother, and when he had told her of his uncle's intention, she went out and bought provisions; and considering she wanted various vessels, she went and borrowed them of her neighbours. She spent the whole day in preparing the supper; and at night, when it was ready, she said to Aladdin, Perhaps your uncle knows not how to find our house, go and seek for him, and bring him if you meet with him.

Though Aladdin had showed the magician the house, he was very ready to go, when somebody knocked at the door, which Aladdin immediately opened; and the magician came in, loaded with wine and all sorts of fruits, which he had brought for a dessert.

After the African magician had given what he brought into Aladdin's hands, he saluted his mother, and desired her to show him the place where his brother Mustapha used to sit on the sofa; and when she had so done, he presently fell down and kissed it several times, crying out with tears in his eyes, My poor brother! how unhappy am I, not to have come soon enough to give you one last embrace! Aladdin's mother desired him to sit down in the same place, but he would not. No, said he, I shall take care how I do that; but give me leave to sit here over against it, that if I am deprived of the satisfaction of seeing the master of a family so dear to me, I may at least have the pleasure of seeing the place

where he used to sit. Aladdin's mother pressed him no farther, but left him at his liberty to sit where he pleased.

When the magician had made choice of a place, and sat down, he began to enter into discourse with Aladdin's mother: My good sister, said he, do not be surprised at your never having seen me all the time you have been married to my brother Mustapha, of happy memory. I have been forty years absent from this country, which is my native place, as well as my late brother's; and during that time have travelled into the Indies, Persia, Arabia, Syria, and Egypt, and have resided in the finest towns of those countries; and afterwards crossed over into Africa, where I made a longer stay. At last, as it is natural for a man, how distant soever it may be, to remember his native country, relations, and acquaintance, I was very desirous to see mine again, and to embrace my dear brother; and finding I had strength and courage enough to undertake so long a journey, I immediately made the necessary preparations for it, and set out. I will not tell you the length of time it took me, all the obstacles I met with, and what fatigues I have endured, to come hither; but nothing ever mortified and afflicted me so much as the hearing of my brother's death, for whom I always had a brotherly love and friendship. I observed his features in the face of my nephew, your son, and distinguished him from a number of children with whom he was at play: he can tell you how I received the most melancholy news that ever reached my ears. But God be praised for all things! it is a comfort to me to find him again in a son, who has his most remarkable features.

The African magician, perceiving that Aladdin's mother began to weep at the remembrance of her husband, changed the discourse, and turning towards Aladdin, asked him his name. I am called Aladdin, said he. Well, Aladdin, replied the magician, what business do you follow? Are you of any trade?

At this question Aladdin hung down his head, and was not a little dashed when his mother made answer, Aladdin is an idle fellow; his father, when alive, strove all he could to teach him his trade, but could not succeed; and since his death, notwithstanding all I can say to him, he does nothing but idle away his time in the streets, as you saw him, without considering he is no longer a child: and if you do not make him ashamed of it, and make him leave it off, I despair of his ever coming to any good. He knows that his father left him no fortune, and sees me endeavour to get bread by spinning cotton every day: for my part I am resolved one of these days to turn him out of doors, and let him provide for himself.

After these words, Aladdin's mother burst out into tears; and

the magician said, This is not well, nephew; you must think of helping yourself, and getting your livelihood. There are a great many sorts of trades, consider if you have not an inclination to some of them; perhaps you did not like your father's trade, and would prefer another: come, do not disguise your sentiments from me; I will endeavour to help you. But finding that Aladdin returned no answer; If you have no mind, continued he, to learn any trade, and prove an honest man, I will take a shop for you, and furnish it with all sorts of fine stuffs and linens, and set you to trade with them; and with the money you make with them, lay in fresh goods, and then you will live after an honourable way. Consult your own inclination, and tell me freely what you think of it: you shall always find me ready to keep my word.

This proposal greatly flattered Aladdin, who mortally hated work, and had sense enough to know that such sort of shops were very much esteemed and frequented, and the owners honoured and respected. He told the magician he had a greater inclination to that business than to any other, and that he should be very much obliged to him all his life for his kindness.—Since this profession is agreeable to you, said the African magician, I will carry you along with me to-morrow, and clothe you as richly and handsomely as the best merchants in the city, and after that we will think of opening a shop as I mean.

Aladdin's mother, who never till then could believe that the magician was her husband's brother, no longer doubted it after his promises of kindness to her son. She thanked him for his good intentions; and after having exhorted Aladdin to render himself worthy of his uncle's favour by his good behaviour, served up supper, at which they talked of several indifferent matters; and then the magician, who saw that the night was pretty far advanced, took his leave of the mother and son, and retired.

He came again the next day, as he promised, and took Aladdin along with him to a great merchant, who sold all sorts of clothes for different ages and ranks ready made, and a variety of fine stuffs. He asked to see some that suited Aladdin in size; and after choosing a suit which he liked best, and rejecting others which he did not think handsome enough, he bid Aladdin choose those he preferred. Aladdin, charmed with the liberality of his new uncle, made choice of one, and the magician immediately bought it, and all things proper to it, and paid for it without haggling.

When Aladdin found himself so handsomely equipped from top to toe, he returned his uncle all imaginable thanks; who, on the other hand, promised never to forsake him, but always to take him along with him; which he did to the most frequented places in

the city, and particularly where the capital merchants kept their shops. When he brought him into the street where they sold the richest stuffs, and finest linens, he said to Aladdin, As you are soon to be a merchant, as well as these, it is proper that you should frequent these shops, and be acquainted with them. Then he showed him the largest and finest mosques, and carried him to the Khans or inns where the merchants and travellers lodged, and afterwards to the Sultan's palace, where he had free access; and at last brought him to his own Khan, where meeting with some merchants he had got acquainted with since his arrival, he gave them a treat, to bring them and his pretended nephew acquainted.

This treat lasted all night, when Aladdin would have taken his leave of his uncle to go home, but the magician would not let him go by himself, and conducted him safe to his mother, who, as soon as she saw him so finely dressed, was transported with joy, and bestowed a thousand blessings upon the magician for being at so great an expense upon her child. Generous relation! said she, I know not how to thank you for your liberality! I know that my son is not deserving of your favours; and were he ever so grateful, and answered your good intentions, he would be unworthy of them. For my part, added she, I thank you with all my soul, and wish you may live long enough to be a witness of my son's gratitude, which he cannot better show than by regulating his conduct by your good advice.

Aladdin, replied the magician, is a good boy, and minds well enough, and I believe we shall do very well; but I am sorry for one thing, which is, that I cannot perform to-morrow what I promised, because it is Friday, and the shops will be shut up, and therefore we cannot hire or furnish one; but let it alone till Saturday. But I will call on him to-morrow, and take him to walk in the gardens, where people of the best fashion generally walk. Perhaps he has never seen these amusements, he has only hitherto been among children; but now he must see men. Then the African magician took his leave of the mother and the son, and retired. Aladdin, who was overjoyed to be so well clothed, anticipated the pleasure of walking in the gardens, which lay about the town. He had never been out of the town, nor seen the environs, which were very beautiful and pleasant.

Aladdin rose early the next morning and dressed himself, to be ready against his uncle called on him; and after he had waited some time, he began to be impatient, and stood watching for him at the door; but as soon as he perceived him coming, he told his mother, took his leave of her, and ran to meet him.

The magician caressed Aladdin when he came to him.—Come along, my dear child, said he, and I will show you fine things.—

Then he led him out at one of the gates of the city, to some large fine houses, or, rather palaces, to each of which belonged beautiful gardens, into which anybody might go. At every house he came to, he asked Aladdin if he did not think it fine; and Aladdin was ready to answer when any one presented itself, crying out, Here is a finer house, uncle, than any we have seen yet.—By this artifice the cunning magician got Aladdin a pretty way in the country; and as he had a mind to carry him further to execute his design, he took an opportunity to sit down in one of the gardens by a fountain of clear water, which discharged itself by a lion's mouth of bronze into a great basin, pretending to be tired, the better to rest Aladdin.—Come, nephew, said he, you must be weary as well as I; let us rest ourselves, and we shall be better able to walk.

After they had sat down, the magician pulled from his girdle a handkerchief with cakes and fruit, which he had provided on purpose, and laid them on the edge of the basin. He broke a cake in two, gave one half to Aladdin, and ate the other himself; and in regard to the fruit, he left him at liberty to take which sort he liked best. During this short repast, he exhorted his nephew to leave off keeping company with children, and seek that of wise and prudent men, to improve by their conversation; For, said he, you will soon be at man's estate, and you cannot too early begin to imitate their conversation.—When they had eaten as much as they liked, they got up, and pursued their walk through the gardens, which were separated from one another only by small ditches, which only marked out the limits without interrupting the communication; so great was the confidence the inhabitants reposed in each other. By this means, the African magician drew Aladdin insensibly beyond the gardens, and crossed the country, till they almost came to the mountains.

Aladdin, who had never been so far in his life before, began to find himself much tired with so long a walk, and said to the magician, Where are we going, uncle? we have left the gardens a great way behind us, and I see nothing but mountains; if we go much farther, I do not know whether I shall be able to reach the town again.—Never fear, nephew, said the false uncle; I will show you another garden, which surpasses all we have yet seen; it is not far off, it is but a little step; and when we come there, you will say that you would have been sorry to have been so nigh it, and not seen it.—Aladdin was soon persuaded; and the magician, to make the way seem shorter and less fatiguing, told him a great many stories.

At last they came between two mountains of moderate height, and equal size, divided by a narrow valley, which was the place where the magician intended to bring Aladdin, to put into

execution a design that had brought him from Africa to China.—We will go no farther now, said he to Aladdin : I will show you here some very extraordinary things, and what nobody ever saw before ; which, when you have seen, you will thank me for : but while I strike fire, do you gather up all the loose sticks you can see, to kindle a fire with.

Aladdin found there so many dried sticks, that before the magician had lighted a match, he had gathered up a great heap. The magician presently set them on fire, and when they were all in a blaze, the magician threw in some incense he had about him, which raised a great cloud of smoke, which he dispersed on each side, by pronouncing several magical words, which Aladdin did not understand.

At the same time the earth trembled a little, and opened just before the magician and Aladdin, and discovered a stone about half a yard square, laid horizontally, with a brass ring fixed into the middle of it, to raise it up by. Aladdin was so frightened at what he saw, that he would have run away ; but as he was to be serviceable to the magician, he caught hold of him, scolded him, and gave him such a box on the ear, that he knocked him down, and had like to have beat his teeth down his throat. Poor Aladdin got up again trembling, and with tears in his eyes, said to the magician, What have I done, uncle, to be treated after this severe manner?—I have my reasons for it, replied the magician : I am your uncle, and supply the place of your father, and you ought to make no reply. But, child, added he, softening, do not be afraid of anything ; for I shall not ask anything of you but that you obey me punctually, if you would reap the advantages which I intended you should.—These fair promises calmed Aladdin's fears and resentment ; and when the magician saw that he was come to himself, he said to him, You see what I have done by virtue of my incense, and the words I pronounced. Know then, that under this stone there is hid a treasure, which is destined to be yours, and which will make you richer than the greatest monarch in the world : this is so true, that no other person but yourself is permitted to touch this stone, and to pull it up and go in ; for I am forbid ever to touch it, or set foot in this treasure when it is opened ; so you must without fail punctually execute what I tell you, for it is a matter of great consequence both to you and me.

Aladdin, amazed at all he saw and heard the magician say of the treasure, which was to make him happy for ever, forgot what was past, and rising up, said to the magician, Well, uncle, what is to be done ? command me, I am ready to obey you.—I am overjoyed, child, said the African magician, embracing him, to see you

take the resolution; come, take hold of the ring, and lift up that stone.—Indeed, uncle, replied Aladdin, I am not strong enough to lift it; you must help me.—You have no occasion for my assistance, answered the magician; if I help you, we shall be able to do nothing: you must lift it up yourself; take hold of the ring, only pronounce the names of your father and grandfather, then lift it up, and you will find it will come easily.—Aladdin did as the magician bade, and raised the stone with a great deal of ease, and laid it on one side.

When the stone was pulled up, there appeared a cavity of about three or four feet deep, with a little door, and steps to go down lower. Observe, my son, said the African magician, what I am going to say to you: go down into that cave, and when you are at the bottom of those steps, you will find a door open, which will lead you into a large vaulted place, divided into three great halls, in each of which you will see four large brass vessels placed on each side, full of gold and silver, but take care you do not meddle with them. Before you go into the first hall, be sure and tuck up your gown, and wrap it well about you, and then go through the second into the third without stopping. Above all things, have a care that you do not touch the walls, so much as with your clothes; for if you do, you will die instantly. At the end of the third hall you will find a door which leads into a garden planted with fine trees loaded with fruit; walk directly across the garden by a path which will lead you to five steps that will bring you upon a terrace, where you will see a niche before you, and in that niche a lighted lamp. Take the lamp down, and put it out; when you have thrown away the wick, and poured out the liquor, put it in your breast, and bring it to me. Do not be afraid that the liquor will spoil your clothes, for it is not oil, and the lamp will be dry as soon as it is thrown out. If you have a mind to any of the fruit of the garden, you may gather as much as you please.

After these words, the magician drew a ring off his finger, and put it upon one of Aladdin's, telling him that it was a preservative against all evil, while he observed what he had prescribed to him. After this instruction, he said, Go down boldly, child, and we shall both be rich all our lives.

Aladdin jumped into the cave, went down the steps, and found the three halls just as the African magician had described them.—He went through them with all the precaution the fear of death could inspire, if he failed to observe all that he was told very carefully; crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquor, and, as the magician told him, put it in his bosom. But as he came down from the terrace, seeing it was perfectly dry, he stopped in the

garden to observe the fruit, which he only had a glimpse of in crossing it. All the trees were loaded with extraordinary fruit, of different colours on each tree : some bore fruit entirely white, and some clear and transparent as crystal ; some pale red, and others deeper ; some green, blue, and purple, and others yellow ; in short, there was fruit of all colours. The white were pearls ; the clear and transparent, diamonds ; the deep red, rubies ; the paler, balas rubies ; the green, emeralds ; the blue, turquoises ; the purple, amethysts ; and those that were of yellow cast, sapphires ; and so of the rest. All these fruits were so large and beautiful, that nothing was ever seen like them.—Aladdin was altogether ignorant of their value, and would have preferred figs and grapes, or any other fruits, before them ; and though he took them only for coloured glass of little value, yet he was so pleased with the variety of the colours, and the beauty and extraordinary size of the fruit, that he had a mind to gather some of every sort ; and accordingly filled his two pockets, and the two new purses his uncle had bought for him with the clothes which he gave him ; and as he could not put them in his pockets, he fastened them to his girdle. Some he wrapped up in the skirts of his gown, which was of silk, large and wrapping, and crammed his breast as full as it could hold.

Aladdin, having thus loaded himself with riches he knew not the value of, returned through the three halls with the same precaution, making all the haste he could, that he might not make his uncle wait, and soon arrived at the mouth of the cave, where the African magician expected him with the utmost impatience.—As soon as Aladdin saw him, he cried out, Pray, uncle, lend me your hand to help me out.—Give me the lamp first, replied the magician ; it will be troublesome to you.—Indeed, uncle, answered Aladdin, I cannot now ; it is not troublesome to me ; but I will as soon as I am up.—The African magician was so obstinate, that he would have the lamp before he would help him up ; and Aladdin, who had encumbered himself so much with his fruit, that he could not well get at it, refused to give him it till he was out of the cave. The African magician, provoked at this obstinate refusal of the lad, flew into a terrible passion, and threw a little of his incense into the fire, which he had taken care to keep in, and no sooner pronounced two magical words, but the stone which had closed the mouth of the cave moved into its place, with the earth over it, in the same manner as it lay at the arrival of the magician and Aladdin.

This action of the African magician's plainly showed him to be neither Aladdin's uncle, nor Mustapha the tailor's brother, but a true African, a native of that part of the world. For as Africa is

a country whose inhabitants delight most in magic of any other in the whole world, he had applied himself to it from his youth; and after about forty years' experience in enchantments, works of geomancy, fumigations, and reading of magic books, he had found out that there was in the world a wonderful lamp, the possession of which would render him more powerful than any monarch in the world, if he could obtain it; and by a late operation of geomancy, he found out that this lamp lay concealed in a subterraneous place in the midst of China, in the situation, with all the circumstances, already described. Fully persuaded of the truth of this discovery, he set out from the farthest part of Africa, and, after a long and fatiguing journey, came to the town nearest to this treasure. But though he had a certain knowledge of the place where the lamp was, he was not permitted to take it himself, nor to enter the subterraneous place where it was, but must receive it from the hands of another person. For this reason, he addressed himself to Aladdin, whom he looked upon as a young lad of no consequence, and fit to serve his purpose; resolving, as soon as he got the lamp into his hands, to sacrifice poor Aladdin to his avarice and wickedness, by making the fumigation mentioned before, and saying those two magical words, the effect of which was to remove the stone into its place again, that he might have no witness of the transaction.

The blow he gave Aladdin, and the authority he assumed over him, were only to use him to fear him, and to make him obey him the more readily, and give him the lamp as soon as he asked for it. But his too great precipitation in executing his wicked intention on poor Aladdin, and his fear lest somebody should come that way during their dispute, and discover what he wished to keep secret, produced an effect quite contrary to what he proposed to himself.

When the African magician saw that all his great hopes were frustrated for ever, he returned that same day to Africa; but went quite round the town, and at some distance from it, for fear lest some persons who had seen him walk out with the boy, seeing him come back without him, should entertain any jealousy of him, and stop him.

According to all appearances, there was no prospect of Aladdin being any more heard of. But the magician, when he contrived his death, had forgotten the ring he put on his finger, which preserved him, though he knew not its virtue; and it is amazing that the loss of that, together with the lamp, did not drive the magician to despair; but magicians are so much used to misfortunes, and events contrary to their wishes, that they do not lay them to heart, but still feed themselves all their lives with unsubstantial notions and chimeras.

As for Aladdin, who never suspected this bad usage from his pretended uncle, after all his caresses, and what he had done for him, his surprise is more easily to be imagined than expressed by words. When he found himself buried alive, he cried, and called out to his uncle to tell him he was ready to give him the lamp; but all in vain, since his cries could not be heard by him, and he remained in this dark abode. At last, when he had quite tired himself with crying, he went to the bottom of the steps, with a design to get into the garden, where it was light; but the door, which was opened before by enchantment, was now shut by the same means. Then he redoubled his cries and tears, and sat down on the steps, without any hopes of ever seeing the light again, and in a melancholy certainty of passing from the present darkness into that of a speedy death.

Aladdin remained in this state two days, without eating or drinking, and on the third day looked upon death as inevitable.—Clasping his hands with an entire resignation to the will of God, he said, There is no strength or power but in the great and high God. In this action of joining his hands, he rubbed the ring which the magician put on his finger, and of which he knew not yet the virtue, and immediately a Jinnee of an enormous size and frightful look arose out of the earth, his head reaching the vault, and said to him, What wouldst thou have with me? I am ready to obey thee as thy slave, and the slave of all who have the ring on thy finger; I, and the other slaves of that ring.

At another time, Aladdin, who had not been used to such visions, would have been so frightened, that he would not have been able to speak at the sight of so extraordinary a figure; but the danger he was in made him answer without hesitation. Whoever thou art, deliver me from this place, if thou art able.—He had no sooner made an end of these words, but the earth opened, and he found himself on the very spot where the magician first brought him.

It was some time before Aladdin's eyes could bear the light, after having been so long in total darkness; but after he had endeavoured by degrees to support it, and began to look about him, he was very much surprised not to find the earth open, and could not comprehend how he had got so soon out of its bowels. There was nothing to be seen but the place where the fire had been, by which he could nearly judge whereabouts the cave was. Then turning himself about towards the town, he perceived it in the midst of the gardens that surrounded it, and knew the way back by which the magician had brought him to it; then, returning God thanks to see himself once more in the world, where he never more expected to be, he made the best of his way home.

When he got within his mother's door, the joy to see her, and his faintness for want of sustenance for three days, made him faint, and he remained for a long time as dead. His mother, who had given him over for lost or dead, seeing him in this condition, omitted nothing to bring him to himself again.—As soon as he recovered, the first words he spake were, Pray, mother, give me something to eat, for I have not put a morsel of any thing into my mouth these three days. His mother brought what she had, and set it before him. My son, said she, be not too eager, for it is dangerous; eat but a little at a time, and take care of yourself. Besides, I would not have you talk; you will have time enough to tell me what has happened to you when you are recovered. It is a great comfort to me to see you again, after the affliction I have been in since Friday, and the pains I have taken to learn what was become of you, ever since I found it was night, and you were not returned.

Aladdin took his mother's advice, and eat and drank moderately. When he had done, Mother, said he to her, I cannot help complaining of you, for abandoning me so easily to the discretion of a man who had a design to kill me, and who at this very moment thinks my death certain. You believed he was my uncle, as well as I; and what other thoughts could we entertain of a man who was so kind to me, and made such advantageous proffers? But I must tell you, mother, he is a rogue and a cheat, and only did what he did, and made me all those promises, to accomplish my death: but for what reason neither you nor I can guess.—For my part, I can assure you I never gave him any cause to deserve the least ill treatment from him. You shall judge of it yourself, when you have heard all that has passed from the time I left you, till he came to the execution of his wicked design.

Then Aladdin began to tell his mother all that happened to him from Friday, when the magician took him to see the palaces and gardens about that town, and what fell out in the way, till they came to the place between the two mountains, where the great prodigy was to be performed; how, with incense which the magician threw into the fire, and some magical words which he pronounced, the earth opened, and discovered a cave, which led to an inestimable treasure. He forgot not the blow the magician gave him, and in what manner he softened again, and engaged him by great promises, and putting a ring on his finger, to go down into the cave. He did not omit the least circumstance of what he saw in crossing the three halls and the garden, and his taking the wonderful lamp, which he pulled out of his bosom and showed to his mother, as well as the transparent fruit of different colours, which he had gathered in the garden as he returned, two purses

full of which he gave to his mother.—But, though these fruits were precious stones, brilliant as the sun, and the reflection of a lamp which then lighted the room might have led them to think they were of great value, she was as ignorant of their worth as her son, and cared nothing for them. She had been bred in a middling rank of life, and her husband's poverty prevented her being possessed of such things; nor had she, or her relations or neighbours ever seen them, so that we must not wonder that she looked on them as things of no value, and only pleasing to the eye by the variety of their colours.

Aladdin put them behind one of the cushions of the sofa he sat upon, and continued his story, telling his mother, that when he returned and presented himself at the mouth of the cave, upon his refusal to give the magician the lamp till he had got out, the stone, by his throwing some incense into the fire, and using two or three magical words, stopped it up, and the earth closed again. He could not help bursting into tears at the representation of the miserable condition he was in, to find himself buried alive in a dismal cave, till by the touching of his ring, the virtue of which he was then an entire stranger to, he, properly speaking, came to life again.—When he had made an end of his story, he said to his mother, I need say no more; you know the rest. This is my adventure, and the danger I have been exposed to since you saw me.

Aladdin's mother heard with so much patience as not to interrupt him, this surprising and wonderful relation, notwithstanding it could be no small affliction to a mother, who loved her son tenderly; but yet in the most moving part, which discovered the perfidy of the African magician, she could not help showing, by marks of the greatest indignation, how much she detested him; and when Aladdin had finished his story, she broke out into a thousand reproaches against that vile impostor. She called him perfidious traitor, barbarian, assassin, deceiver, magician, and an enemy and destroyer of mankind. Without doubt, child, added she, he is a magician, and they are plagues to the world, and by their enchantments and sorceries have commerce with the devil. Bless God for preserving you from his wicked designs; for your death would have been inevitable, if you had not called upon Him, and implored His assistance.—She said a great deal more against the magician's treachery; but finding while she talked her son Aladdin, who had not slept for three days and nights, began to nod, she put him to bed, and soon after went to bed herself.

Aladdin, who had not had one wink of sleep while he was in the subterraneous abode, slept very heartily all that night, and never waked till the next morning; when the first thing that he said to

his mother was, he wanted something to eat, and that she could not do him a greater pleasure than to give him his breakfast. Alas! child, said she, I have not a bit of bread to give you; you ate up all the provisions I had in the house yesterday; but have a little patience, and it shall not be long before I will bring you some: I have a little cotton, which I have spun; I will go and sell it, and buy bread, and something for our dinner.—Mother, replied Aladdin, keep your cotton against another time, and give me the lamp I brought home yesterday; I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too.

Aladdin's mother took the lamp, and said to her son, Here it is, but it is very dirty; if it was a little cleaner I believe it would bring something more. She took a little fine sand and water to clean it; but had no sooner begun to rub it, but in an instant a hideous Jinnee of gigantic size appeared before her, and said to her in a voice like thunder, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp.

Aladdin's mother was not able to speak at the sight of this frightful Jinnee, but fainted away; when Aladdin, who had once before seen such another Jinnee in the cavern, without losing time or reflection, snatched the lamp out of his mother's hands, and said to the Jinnee boldly, I am hungry; bring me something to eat.—The Jinnee disappeared immediately, and in an instant returned with a large silver basin on his head, and twelve covered plates of the same metal, which contained some excellent meats; six large white loaves on two other plates, and two bottles of wine, and two silver cups in each hand. All these things he placed upon a table, and disappeared; and all this was done before Aladdin's mother came out of her swoon.

Aladdin went presently and fetched some water, and threw it in her face, to recover her: whether that, or the smell of the meats the Jinnee procured, brought her to life again, it was not long before she came to herself.—Mother, said Aladdin, do not mind this; it is nothing at all; get up, and come and eat; here is what will put you in spirits, and at the time satisfy my extreme hunger: do not let such fine meat be cold, but fall to.

His mother was very much surprised to see the great basin, twelve plates, six loaves, and the two bottles and cups, and to smell the delicious odour which exhaled from the plates. Child, said she to Aladdin, to whom are we obliged for this great plenty and liberality? has the Sultan been made acquainted with our poverty, and had compassion on us?—It is no matter, mother, said Aladdin; let us sit down and eat; for you have almost as

much need of a good breakfast as myself; when we have done, I will tell you.—Accordingly both mother and son sat down, and ate with the better stomach, as the table was so well furnished. But all the time Aladdin's mother could not forbear looking at and admiring the basin and plates, though she could not well tell whether they were silver or any other metal, so little accustomed was she and her son to see such, and the novelty more than the value attracted their attention.

In short, the mother and son sat at breakfast till it was dinner-time, and then they thought it would be best to put the two meals together; yet after this, they found they should have enough left for supper, and two meals for the next day.

When Aladdin's mother had taken away and set by what was left, she went and sat down by her son on the sofa. Aladdin, said she, I expect now that you should satisfy my impatience, and tell me exactly what passed between the Jinnee and you while I was in a swoon; which he presently complied with.

She was in as great amazement at what her son told her, as at the appearance of the Jinnee; and said to him, But son, what have we to do with Jinn? I never in my life heard that any of my acquaintance had ever seen one. How came that vile Jinnee to address himself to me, and not to you, to whom he had appeared before in the cave?—Mother, answered Aladdin, the Jinnee you saw is not the same who appeared to me, though he resembles him in size; no, they had quite different persons and habits; they belong to different masters. If you remember, he that I first saw called himself the slave of the ring on my finger; and this you saw called himself the slave of the lamp you had in your hand: but I believe you did not hear him, for I think you fainted away as soon as he began to speak.

What! cried the mother, was your lamp then the occasion of that cursed Jinnee's addressing himself rather to me than to you? Ah! my son! take it out of my sight, and put it where you please. I will never touch it. I had rather you would sell it, than run the hazard of being frightened to death again by touching it: and if you would take my advice, you would part also with the ring, and not have anything to do with Jinn, who, as our prophet has told us, are only devils.

With your leave, mother, replied Aladdin, I shall now take care how I sell a lamp, as I was going to do, which may be so serviceable both to you and me. Have not you been an eye-witness of what it hath procured us? and it shall still continue to furnish us with subsistence and maintenance. You may suppose, as I do, that my false and wicked uncle would not have taken so much pains, and undertaken so long and tedious a journey, if it

had not been to get into his possession this Wonderful Lamp, which he preferred before all the gold and silver which he knew was in the halls, and which I have seen with my own eyes. He knew too well the merit and worth of this lamp, not to prefer it to so great a treasure; and since chance hath discovered the virtue of it to us, let us make a profitable use of it, without making any great stir, and drawing the envy and jealousy of our neighbours upon us. However, since the Jinn fright you so much, I will take it out of your sight, and put it where I may find it when I want it. As for the ring, I cannot resolve to part with that either; for, without that, you had never seen me again; and though I am alive now, perhaps, if it were gone, I might not be so some moments hence; therefore I hope you will give me leave to keep that, and to wear it always on my finger. Who knows what dangers you and I might be exposed to, which neither of us can foresee, and which it may deliver us from?—As Aladdin's arguments were just, and had a great deal of weight in them, his mother had nothing to say against them; but only replied, that he might do what he pleased, but, for her part, she would have nothing to do with Jinnees, but would wash her hands of them, and never say anything more about them.

By the next night they had eaten all the provisions the Jinnee had brought; and the next day Aladdin, who could not bear the thoughts of hunger, took one of the silver plates under his coat, and went out early to sell it, and addressing himself to a Jew whom he met in the streets, took him aside, and pulling out the plate, asked him if he would buy it. The cunning Jew took the plate and examined it, and no sooner found that it was good silver, but he asked Aladdin how much he valued it at. Aladdin, who knew not the value of it, and never had been used to such traffic, told him he would trust to his judgment and honour.—The Jew was somewhat confounded at this plain dealing; and doubting whether Aladdin understood the material, or the full value of what he offered him to sell, he took a piece of gold out of his purse and gave it him, though it was but the sixtieth part of the worth of the plate. Aladdin took the money very eagerly, and, as soon as he got it in his pocket, retired with so much haste, that the Jew, not content with the exorbitancy of his profit, was vexed he had not penetrated into Aladdin's ignorance, and was going to run after him, to endeavour to get some change out of the piece of gold; but Aladdin ran so fast, and had got so far, that it would have been impossible for him to overtake him.

Before Aladdin went home to his mother, he called at a baker's, bought a loaf, changed his money, and went home, and gave the rest to his mother, who went and brought provisions enough to

last them some time. After this manner they lived, till Aladdin had sold the twelve plates, one at a time, to the Jew, for the same money; who, after the first time, durst not offer him less, for fear of losing so good a chap. When he had sold the last plate, he had recourse to the basin, which weighed ten times as much as the plate, and would have carried it to his old purchaser, but that it was too large and cumbersome; therefore he was obliged to bring him home with him to his mother's, where, after the Jew had examined the weight of the basin, he laid down ten pieces of gold, with which Aladdin was very well satisfied.

They lived on these ten pieces in a frugal manner a pretty while; and Aladdin, who had been used to an idle life, left off playing with young lads of his own age ever since his adventure with the African magician. He spent his time in walking about, and talking with people with whom he had got acquainted. Sometimes he would stop at the most capital merchants' shops, where people of distinction met, and listen to their discourse, by which he gained some little knowledge of the world.

When all the money was spent, Aladdin had recourse again to the lamp. He took it in his hand, looked for the same place where his mother had rubbed it with the sand, and rubbed it also, and the Jinnee immediately appeared, and said, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp.—I am hungry, said Aladdin; bring me something to eat. The Jinnee disappeared, and presently returned with a basin, and the same number of covered plates, etc., and set them down on a table, and vanished again.

Aladdin's mother, knowing what her son was going to do, went out at that time about some business, on purpose to avoid being in the way when the Jinnee came; and when she returned, which was not long first, and found the table and sideboard so furnished a second time, was almost as much surprised as before, at the prodigious effect of the lamp. However, she sat down with her son, and when they had eaten as much as they had a mind to, she set enough by to last them two or three days.

As soon as Aladdin found that their provisions and money were spent, he took one of these plates, and went to look for his Jew chapman again; but passing by a goldsmith's shop, who had the character of a very fair and honest man, the goldsmith perceiving him, called to him, and said, My lad, I have often observed you go by, loaded as you are at present, and talk with such a Jew, and then come back again empty-handed. I imagine that you carry something that you sell to him; but perhaps you do not know what a rogue he is, and that he is the greatest rogue among all

the Jews, and is so well known, that nobody will have anything to do with him. What I tell you is for your own good. If you will show me what you now carry, and it is to be sold, I will give you the full worth of it; or I will direct you to other merchants who will not cheat you.

The hopes of getting more money for his plate induced Aladdin to pull it from under his coat, and show it to the goldsmith. The old man, who at first sight saw that it was made of the finest silver, asked him if he had sold any such as that to the Jew, and Aladdin told him plainly that he had sold him twelve such for a piece of gold each.—What a villain! cried the goldsmith; but, added he, my son, what is past cannot be recalled. By showing you the value of this plate, which is of the finest silver we use in our shops, I will let you see how much the Jew has cheated you.

The goldsmith took a pair of scales, weighed the plate, and after he had told Aladdin how much an ounce of fine silver contained and was worth, he demonstrated to him that his plate was worth by weight sixty pieces of gold, which he paid him down immediately. If you dispute my honesty, said he, you may go to any other of our trade, and if he gives you any more, I will be bound to forfeit twice as much: for we gain only the fashion of the plate that we buy, and that the fairest dealing Jews do not.

Aladdin thanked him for his good advice, so greatly to his advantage, and never after went to any other person, but sold him all his plates and the basin, and had as much for them as the weight came to.

Though Aladdin and his mother had an inexhaustible treasure of money in their lamp, and might have had whatever they had a mind to every time it failed, yet they lived with the same frugality as before, except that Aladdin went more neat: as for his mother, she wore no clothes but what she earned by her spinning cotton. After their manner of living, we may easily suppose that the money Aladdin had sold the plates and basin for was sufficient to maintain them some time. They went on for many years by the help of the produce Aladdin, from time to time, made of his lamp.

During this time Aladdin frequented the shops of the principal merchants, where they sold cloth of gold and silver, and linens, silk stuffs, and jewellery, and oftentimes joining in their conversation, acquired a complete knowledge of the world, and assumed its manners. By his acquaintance among the jewellers, he came to know that the fine fruit which he had gathered when he took the lamp, were not coloured glass, but stones of extraordinary value. For as he had seen all sorts of jewels bought and sold in their shops, but none were so beautiful or so large as his, he found, that instead of coloured glass, he possessed an inestimable

treasure ; but had the prudence not to say anything of it to any one, not even to his mother.

One day, as Aladdin was walking about the town, he heard an order of the Sultan's published, for all people to shut up their shops and houses, and keep within doors, while the Princess Badroulboudour, the Sultan's daughter, went to the baths and back again.

This public order inspired Aladdin with a great curiosity to see the Princess's face, which he could not do without getting into the house of some acquaintance, and through a window ; but this did not satisfy him, when he considered that the Princess, when she went to the baths, had a veil on ; but to gratify his curiosity, he presently thought of a scheme which succeeded ; that was, to place himself behind the door of the bath, which was so situated that he could not fail of seeing her face.

Aladdin had not waited long before the Princess came, and he could see her plainly through a chink of the door without being seen. She was attended with a great crowd of ladies, slaves, and eunuchs, who walked on each side, and behind her. When she came within three or four paces from the door of the baths, she took off her veil, and gave Aladdin an opportunity of a full look at her.

Till then Aladdin, who had never seen any woman's face but his mother's, who was old, and never could boast of any such features, thought that all women were like her, and could hear people talk of the most surprising beauties without being the least moved ; for whatever words are made use of to set off the merit of a beauty, they can never make the same impression as the beauty herself.

But as soon as Aladdin had seen the Princess Badroulboudour, his sentiments were very much changed, and his heart could not withstand all those inclinations so charming an object inspires. The Princess was the most beautiful brunette in the world ; her eyes were large, lively, and sparkling ; her looks sweet and modest ; her nose was of a just proportion and without a fault ; her mouth small, her lips of a vermilion red, and charmingly agreeable symmetry ; in a word, all the features of her face were perfectly regular. It is not therefore surprising that Aladdin, who had never seen, and was a stranger to, so many charms, was dazzled, and his senses quite ravished with such an assemblage. With all these perfections the Princess had so delicate a shape, so majestic an air, that the sight of her was sufficient to inspire respect.

After the Princess had passed by Aladdin, and entered the baths, he remained some time astonished, and in a kind of ecstasy,

retracting and imprinting the idea of so charming an object deeply in his mind. But at last considering that the Princess was gone past him, and that when she returned from the bath her back would be towards him, and then veiled, he resolved to quit his post and go home. But when he came there, he could not conceal his uneasiness so well but that his mother perceived it, and was very much surprised to see him so much more thoughtful and melancholy than usual; and asked him what had happened to him to make him so, or if he was ill. Aladdin returned her no answer, but sat carelessly down on the sofa, and remained in the same condition, full of the image of the charming Badroulboudour. His mother, who was dressing supper, pressed him no more. When it was ready, she set it on the table before him; but perceiving that he gave no attention to it, she bid him eat, and had much ado to persuade him to change his place; and when he did, he ate much less than usual, and all the time cast down his eyes, and observed so profound a silence, that she could not possibly get the least word out of him in answer to all the questions she put, to find the reason of so extraordinary an alteration.

After supper, she asked him again, why he was so melancholy, but could get no information, and he determined to go to bed rather than give her the least satisfaction.—Without examining how Aladdin passed the night, his mind full as it was with the beautiful charms of the Princess Badroulboudour, I shall only observe, that as he sat next day on the sofa, over against his mother, as she was spinning cotton, he spoke to her in these words: I perceive, mother, that my silence yesterday has very much troubled you; I was not, nor am I sick, as I fancy you believed; but I can tell you, that what I felt then, and now endure, is worse than any disease. I cannot tell well what ails me; but doubt not what I am going to tell you will inform you. It was not known in this quarter of the town, and therefore you could know nothing of it, that the Princess Badroulboudour, the Sultan's daughter, was to go to the baths after dinner. I heard this as I walked about the town, and an order was issued, that, to pay all the respect that was due to that Princess, all the shops should be shut up in her way thither, and everybody keep within doors, to leave the streets free for her and her attendants. As I was not then far from the baths, I had a great curiosity to see the Princess's face; and as it occurred to me that the Princess, when she came nigh the door of the bath would pull her veil off, I resolved to get behind that door. You know the situation of the door, and may imagine that I must have a full view of her, if it happened as I expected. The Princess threw off her veil, and I had the happiness of seeing her lovely face with the greatest

satisfaction imaginable. This, mother, was the cause of my melancholy and silence yesterday; I love the Princess with so much violence, that I cannot express it; and as my lively passion increases every moment, I cannot live without the possession of the amiable Princess Badroulboudour, and am resolved to ask her in marriage of the Sultan her father.

Aladdin's mother listened with attention to what her son told her; but when he talked of asking the Princess Badroulboudour in marriage of the Sultan, she could not help bursting out into a loud laugh.—Aladdin would have gone on with his discourse, but she interrupted him: Alas! child, said she, what are you thinking of? you must be mad to talk so.

I assure you, mother, replied Aladdin, that I am not mad, but in my right senses: I foresaw that you would reproach me with this folly and extravagance; but I must tell you once more, that I am resolved to demand the Princess Badroulboudour of the Sultan in marriage, and your remonstrances shall not prevent me.

Indeed, son, replied the mother seriously, I cannot help telling you, that you have quite forgot yourself; and if you would put this resolution of yours in execution, I do not see who you can get to venture to propose it for you.—You yourself, replied he immediately.—I go to the Sultan! answered the mother, amazed and surprised. I shall take care how I engage in such an affair. Why, who are you, son, continued she, that you can have the assurance to think of your Sultan's daughter? Have you forgot that your father was one of the poorest tailors in the capital, and that I am of no better extraction? and do not you know, that sultans never marry their daughters but to princes, sons of sultans like themselves?

Mother, answered Aladdin, I have already told you that I foresaw all that you have said, or can say: and tell you again, that neither your discourse nor your remonstrances shall make me change my mind. I have told you that you must ask the Princess Badroulboudour in marriage for me: it is a favour I desire of you, with all the respect I owe you; and I beg of you not to refuse me, unless you would rather see me in my grave, than by so doing give me new life.

The good old woman was very much embarrassed, when she found Aladdin so obstinately persisting in so foolish a design. My son, said she again, I am your mother, who brought you into the world, and there is nothing that is reasonable, but I would readily do for you. If I were to go and treat about your marriage with some neighbour's daughter, whose circumstances were equal with yours, I would do it with all my heart; and then they would expect you should have some little estate or fortune, or be of some

trade. When such poor folks as we are have a mind to marry, the first thing they ought to think of, is how to live. But without reflecting on the meanness of your birth, and the little merit and fortune you have to recommend you, you aim at the highest pitch of fortune; and your pretensions are no less than to demand in marriage the daughter of your sovereign, who with one single word can crush you to pieces. I say nothing of what respects yourself. I leave you to reflect on what you have to do, if you have ever so little thought. I come now to consider what concerns myself. How could so extraordinary a thought come into your head, as that I should go to the Sultan, and make a proposal to him, to give his daughter in marriage to you? Suppose I had, not to say the boldness, but the impudence, to present myself before the Sultan, and make so extravagant a request, to whom should I address myself to be introduced to his majesty? Do you not think the first person I should speak to would take me for a mad woman, and chastise me as I should deserve? Suppose there is no difficulty in presenting myself to an audience of the Sultan, as I know there is none to those who go to ask justice, which he distributes equally among his subjects; I know too that to those who ask some favour, he grants it with pleasure when he sees it is deserved, and the persons are worthy of it. But is that your case? and do you think you have deserved the favour you would have me ask for you? are you worthy of it? What have you done to deserve such a favour? What have you done either for your Prince or country? How have you distinguished yourself? If you have done nothing to merit so great a favour, nor are worthy of it, with what face shall I ask it? How can I open my mouth to make the proposal to the Sultan? His majestic presence and the lustre of his court would presently silence me, who used to tremble before my late husband your father, when I asked him for any thing. Here is another reason, my son, which you do not think of, which is, nobody ever goes to ask a favour of the Sultan without a present; for by a present, they have this advantage, that if for some particular reasons the favour is denied, they are sure to be heard. But what present have you to make? And if you had any that was worthy of the least attention of so great a monarch, what proportion could it bear to the favour you would ask? Therefore, reflect well on what you are about, and consider that you aspire to a thing which is impossible for you to obtain.

Aladdin heard very calmly all that his mother could say to endeavour to dissuade him from his design, and after he had weighed her representation in all points, made answer: I own, mother, it is great rashness in me to presume to carry my preten-

sions so far ; and a great want of consideration, to ask you with so much heat and precipitancy to go and make the proposal of my marriage to the Sultan, without first taking proper measures to procure a favourable reception, and therefore beg your pardon. But be not surprised, that through the violence of my passion I did not at first sight see every thing that was necessary to be done to procure me that happiness I seek after. I love the Princess Badroulboudour beyond all you can imagine ; or rather I adore her, and shall always persevere in my design of marrying her ; which is a thing I have determined and resolved on. I am obliged to you for the hint you have given me, and look upon it as the first step I ought to take to procure me the happy success I promise myself.

You say, it is not customary to go to the Sultan without a present, and that I have nothing worthy of his acceptance. As to what you say about the present, I agree with you, and own that I never thought of it ; but as to what you say that I have nothing fit to present him with, do not you think, mother, that what I brought home with me that day on which I was delivered from an inevitable death, may be an agreeable present ? I mean those things you and I both took for coloured glasses ; but now I am undeceived, and can tell you that they are jewels of an inestimable value, and fit for the greatest monarchs. I know the worth of them by frequenting the jewellers' shops ; and you may take my word for it, all the jewels that I saw in the most capital jewellers' shops were not to be compared to those we have, either for size or beauty, and yet they value them at an excessive price. In short, neither you nor I know the value of ours ; but be it as it will, by the little experience I have, I am persuaded that they will be received very favourably by the Sultan : you have a large porcelain dish fit to hold them ; fetch it, and let us see how they will look, when we have ranged them according to their different colours.

Aladdin's mother fetched the china dish, and he took the jewels out of the two purses in which he had kept them, and placed them in the dish. But the brightness and lustre they had in the day-time, and the variety of the colours, so dazzled the eyes both of mother and son, that they were astonished beyond measure ; for they had only seen them by the light of a lamp ; for though Aladdin had seen them hang on the trees like fruit, beautiful to the eye, yet as he was but a boy, he did not take much notice of them ; but looked on them only as trinkets.

After they had admired the beauty of this present some time, Aladdin said to his mother, Now you cannot excuse yourself from going to the Sultan, under the pretext of not having a present to

make him, since here is one which will gain you a favourable reception.

Though Aladdin's mother, notwithstanding the beauty and lustre of the present, did not believe it so valuable as her son esteemed it, she thought it might nevertheless be agreeable to the Sultan, and found that she could not have anything to say against it, but was always thinking of the request Aladdin wanted her to make to the Sultan by favour of his present.—My son, said she, I cannot conceive that your present will have its desired effect, and that the Sultan will look upon me with a favourable eye; and I am sure, that if I attempt to acquit myself on this message of yours, I shall have no power to open my mouth; and therefore I shall not only lose my labour, but the present, which you say is so extraordinary, and shall return home again in confusion, to tell you that your hopes are frustrated. I have told you the consequence, and you ought to believe me; but, added she, I will exert my best endeavour to please you, and wish I may have power to ask the Sultan as you would have me; but certainly he will either laugh at me, or send me back like a fool, or be in so great a rage, as to make us both the victims of his fury.

She used a great many more arguments to endeavour to make him change his mind; but the charms of the Princess Badroulboudour had made too great an impression on his heart to dissuade him from his design. Aladdin persisted in desiring his mother to execute his resolution, and she, as much out of tenderness, as for fear he should be guilty of a greater piece of extravagance, condescended to his request.

As it was now late, and the time of the day for going to the Sultan's palace was passed, it was put off till the next. The mother and son talked of different matters the remaining part of the day; and Aladdin took a great deal of pains to encourage his mother in the task she had undertaken, to go to the Sultan; while she, notwithstanding all his arguments, could not persuade herself she could ever succeed; and it must be confessed she had reason enough to doubt.—Child, said she to Aladdin, if this Sultan should receive me as favourably as I wish for your sake, and should hear my proposal with calmness, and after the kind reception should think of asking me where lie your riches and your estate (for he will sooner inquire after these than your person), if, I say, he should ask me the question, what answer would you have me return him?

Let us not be uneasy, mother, replied Aladdin, about what may never happen. First, let us see how the Sultan receives, and what answer he gives you. If it should so fall out, that he desires to be informed of all that you mention, I have thought of

an answer, and am confident that the lamp, which has subsisted us so long, will not fail me in time of need.

Aladdin's mother could not say anything against what her son then proposed: but reflected that the lamp might well be capable of doing greater wonders than just providing victuals for them. This consideration satisfied her, and at the same time removed all the difficulties which might have prevented her from undertaking the service she had promised her son with the Sultan; when Aladdin, who penetrated into his mother's thoughts, said to her, Above all things, mother, be sure to keep the secret, for thereon depends the success we have to expect; and, after this caution, Aladdin and his mother parted to go to bed.—But violent love, and the great prospect of so immense a fortune, had so much possessed the son's thoughts, that he could not rest as well as he could have wished. He rose at daybreak, and went presently and awakened his mother, pressing her to get herself dressed to go to the Sultan's palace, and to get in first, as the Grand Wezeer, the other Wezeers, and all the great officers of state, went in to take their seats in the deewan, where the Sultan always assisted in person.

Aladdin's mother did all her son desired. She took the china dish, in which they had put the jewels the day before, tied up in two napkins, one finer than the other, which was tied at four corners for more easy carriage, and set forward for the Sultan's palace, to the great satisfaction of Aladdin. When she came to the gates, the Grand Wezeer, and the other Wezeers and most distinguished lords of the court, were just gone in; and, notwithstanding the crowd of people who had business at the deewan was extraordinarily great, she got into the deewan, which was a large spacious hall, the entry into which was very magnificent. She placed herself just before the Sultan, Grand Wezeer, and the great lords, who sat in that council, on his right and left hand. Several causes were called, according to their order, and pleaded and adjudged, until the time the deewan generally broke up, when the Sultan, rising, dismissed the council, and returned to his apartment, attended by the Grand Wezeer; the other Wezeers and ministers of state returned, as also did all those whose business called them thither; some pleased with gaining their causes, others dissatisfied at the sentences pronounced against them, and some in expectation of theirs being heard at the next sitting.

Aladdin's mother, seeing the Sultan rise and retire, and all the people go away, judged rightly that he would not come again that day, and resolved to go home. When Aladdin saw her return with the present designed for the Sultan, he knew not at first what to think of her success, and in the fear he was in lest

she should bring him some ill news, he had not courage enough to ask her any questions, till his mother, who had never set foot in the Sultan's palace before, and knew not what was every day practised there, freed him from his embarrassment, and said to him, with a great deal of simplicity, Son, I have seen the Sultan, and am very well persuaded he has seen me too; for I placed myself just before him, and nothing could hinder him from seeing me; but he was so much taken up with all those who talked on all sides of him, that I pitied him, and wondered at his patience to hear them. At last I believe he was heartily tired, for he rose up suddenly, and would not hear a great many who were ready prepared to speak to him, but went away, at which I was very well pleased, for indeed I began to lose all patience, and was extremely tired with staying so long. But there is no harm done; I will go again to-morrow; perhaps the Sultan may not be so busy.

Though Aladdin's passion was very violent, he was forced to be satisfied with this excuse, and to fortify himself with patience. He had at least the satisfaction to find that his mother had got over the greatest difficulty, which was to procure access to the Sultan, and hoped that the example of those that she saw speak to him would embolden her to acquit herself better of her commission when a favourable opportunity offered to speak to him.

The next morning she went to the Sultan's palace with the present, as early as the day before, but when she came there, she found the gates of the deewan shut, and understood that the council sat but every other day, therefore she must come again the next. This news she carried to her son, whose only relief was to guard himself with patience. She went six times afterwards on the days appointed, placed herself always directly before the Sultan, but with as little success as the first time, and might have perhaps come a thousand times to as little purpose, if the Sultan himself had not taken a particular notice of her: for it is very probable that only those who came with petitions approached the Sultan, and each pleaded their cause in its turn, and Aladdin's mother was not one of them.

That day, at last, after the council had broken up, when the Sultan was returned to his own apartment, he said to his Grand Wezeer, I have for some time observed a certain woman, who comes constantly every day that I go into council, and has something wrapped up in a napkin: she always stands up from the beginning to the breaking up of the council, and affects to place herself just before me. Do you know what she wants?

Sir, replied the Wezeer, who knew no more than the Sultan what she wanted, but had not a mind to seem uninformed, your

majesty knows that women often form complaints on trifles; perhaps this woman may come to complain to your majesty, that somebody had sold her some bad flour, or some such trifling matter. The Sultan was not satisfied with this answer, but replied, If this woman comes again next council-day, do not fail to call her, that I may hear what she has to say. The Grand Wezeer made answer by kissing his hand, and lifting it up above his head, signifying his willingness to lose it if he failed.

By this time Aladdin's mother was so much used to go to the council, and stand before the Sultan, that she did not think it any trouble, if she could but satisfy her son that she neglected nothing that lay in her power to please him: so the next council-day she went to the deewan and placed herself before the Sultan as usual; and before the Grand Wezeer had made his report of business, the Sultan perceived her, and compassionating her for having waited so long, he said to the Wezeer, Before you enter upon any business, remember the woman I spoke to you about; bid her come near, and let us hear and despatch her business first.—The Grand Wezeer immediately called the chief of the officers, who stood ready to obey his commands; and pointing to her, bid him go to that woman, and tell her to come before the Sultan.

The chief of the officers went to Aladdin's mother, and at a sign he gave her, she followed him to the foot of the Sultan's throne, where he left her, and retired to his place by the Grand Wezeer. Aladdin's mother, by the example of a great many others whom she saw salute the Sultan, bowed her head down to the carpet, which covered the steps of the throne, and remained in that posture till the Sultan bid her rise, which she had no sooner done, than the Sultan said to her, Good woman, I have observed you to stand a long time, from the beginning to the rising of the deewan; what business brings you here?

At these words, Aladdin's mother prostrated herself a second time; and when she got up again, said, Monarch of monarchs, before I tell your majesty the extraordinary and almost incredible business which brings me before your high throne, I beg of you to pardon the boldness or rather impudence of the demand I am going to make, which is so uncommon, that I tremble, and am ashamed to propose it to my Sultan. In order to give her the more freedom to explain herself, the Sultan ordered everybody to go out of the deewan but the Grand Wezeer, and then told her she might speak without restraint.

Aladdin's mother, not content with this favour of the Sultan's to save her the trouble and confusion of speaking before so many people, was notwithstanding for securing herself against his

anger, which, from the proposal she was going to make, she was not a little apprehensive of; therefore resuming her discourse, she said, I beg of your majesty, if you should think my demand the least injurious or offensive, to assure me first of your pardon and forgiveness.—Well, replied the Sultan, I will forgive you, be it what it will, and no hurt shall come to you : speak boldly.

When Aladdin's mother had taken all these precautions, for fear of the Sultan's anger, she told him faithfully how Aladdin had seen the Princess Badroulboudour, the violent love that fatal sight had inspired him with, the declaration he had made to her of it when he came home, and what representations she had made to dissuade him from a passion, no less injurious, said she, to your majesty, as Sultan, than to the Princess your daughter. But, continued she, my son, instead of taking my advice and reflecting on his boldness, was so obstinate as to persevere in it, and to threaten me with some desperate act, if I refused to come and ask the Princess in marriage of your majesty; and it was not till after an extreme violence on myself, I was forced to have this complaisance for him, for which I beg your majesty once more to pardon not only me, but forgive Aladdin my son for entertaining such a rash thought as to aspire to so high an alliance.

The Sultan hearkened to this discourse with a great deal of mildness, without showing the least anger or passion; but before he gave her any answer, he asked her what she had brought tied up in that napkin. She took the china dish, which she had set down at the foot of the throne, before she prostrated herself before him; she untied it, and presented it to the Sultan.

The Sultan's amazement and surprise were inexpressible, when he saw so many large, beautiful, and valuable jewels collected in one dish. He remained for some time motionless with admiration. At last, when he had recovered himself, he received the present from Aladdin's mother's hand, and crying out in a transport of joy, How rich and how beautiful! After he had admired and handled all the jewels, one after another, he turned about to his Grand Wezeer, and showing him the dish, said, Look here, and confess that your eyes never beheld anything so rich and beautiful before.—The Wezeer was charmed.—Well, continued the Sultan, what sayest thou to such a present! Is it not worthy of the Princess my daughter? And ought I not to bestow her on one who values her at so great a price?

These words put the Grand Wezeer into a strange agitation. The Sultan had some time before signified to him his intention of bestowing the Princess his daughter on a son of his; therefore he was afraid, and not without grounds, that the Sultan, dazzled by so rich and extraordinary a present, might change his mind.—

Thereupon, going to him, and whispering him in the ear, he said to him, Sir, I cannot but own that the present is worthy of the Princess; but I beg of your majesty to grant me three months before you come to a resolution. I hope, before that time, my son, on whom you have had the goodness to look with a favourable eye, will be able to make a nobler present than Aladdin, who is an entire stranger to your majesty.

The Sultan, though he was very well persuaded that it was not possible for the Wezeer to provide so considerable a present for his son to make the Princess, yet he hearkened to him, and granted him that favour. So turning about to Aladdin's mother, he said to her, Good woman, go home, and tell your son that I agree to the proposal you have made me; but I cannot marry the Princess, my daughter, till some furniture I design for her be got ready, which cannot be finished these three months; but at the expiration of that time come again.

Aladdin's mother returned home much more overjoyed than she could have imagined, for she looked upon her access to the Sultan as a thing impossible; and besides, she had met with a favourable answer, instead of the refusal and confusion she had expected. From two circumstances, Aladdin, when he saw his mother return, judged that she brought him good news; the one was, that she returned sooner than ordinary: and the next was the gaiety of her countenance.—Well, mother, said he to her, may I entertain any hopes, or must I die with despair? When she had pulled off her veil, and had sat herself down on the sofa by him, she said to him, Not to keep you long in suspense, son, I will begin by telling you, that instead of thinking of dying, you have every reason to be very well satisfied. Then pursuing her discourse, she told him how that she had an audience before everybody else, which made her come home so soon; the precautions she had taken lest she should have displeased the Sultan, by making the proposal of marriage between him and the Princess Badroulboudour, and the favourable answer she had from the Sultan's own mouth; and that, as far as she could judge, the present wrought that powerful effect. But when I least expected it, said she, and he was going to give me an answer, the Grand Wezeer whispered him in the ear, and I was afraid it might be some obstacle to his good intentions towards us.

Aladdin thought himself the most happy of all men, at hearing of this news, and thanked his mother for all the pains she had taken in the pursuit of this affair, the good success of which was of so great importance to his peace. Though, through his impatience to regard the object of his passion, three months seemed an age, yet he disposed himself to wait with patience, relying on

the Sultan's word, which he looked upon as irrevocable. But all that time he not only counted the hours, days, and weeks, but every moment.—When two of the three months were past, his mother one evening going to light the lamp, and finding no oil in the house, went out to buy some, and when she came into the city, found a general rejoicing. The shops, instead of being shut up, were open, dressed with foliage, every one striving to show their zeal in the most distinguished manner. The streets were crowded with officers in habits of ceremony, mounted on horses richly caparisoned, each attended by a great many footmen.—Aladdin's mother asked the oil-merchant what was the meaning of all these doings.—Whence came you, good woman, said he, that you don't know that the Grand Wezeer's son is to marry the Princess Badroulboudour, the Sultan's daughter, to-night? She will presently return from the baths; and these officers that you see are to assist at the cavalcade to the palace, where the ceremony will be solemnized.

This was news enough to Aladdin's mother. She ran till she was quite out of breath home to her son, who little suspected any such thing. Child, cried she, you are undone! You depend on the Sultan's fine promises, but they will come to nothing.—Aladdin was terribly alarmed at these words. Mother, replied he, how do you know the Sultan has been guilty of a breach of promise?—This night, answered the mother, the Grand Wezeer's son is to marry the Princess Badroulboudour. She then related how she had heard it; so that from all circumstances, he had no reason to doubt the truth of what she said.

At this account Aladdin was thunderstruck. Any other man would have sunk under the shock; but a secret motive of jealousy soon roused his spirits, and he bethought himself of the lamp, which had till then been so useful to him: and without venting his rage in empty words against the Sultan, the Wezeer, or his son, he only said, Perhaps, mother, the Wezeer's son may not be so happy to-night as he promises himself: while I go into my chamber a moment, do you go and get supper ready. She accordingly went about it, and she guessed that her son was going to make use of the lamp, to prevent, if possible, the celebration of the marriage.

When Aladdin had got into his chamber, he took the lamp, and rubbed it in the same place as before, and immediately the Jinnee appeared, and said to him, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I, and the other slaves of the lamp.—Hear me, said Aladdin; thou hast hitherto brought me whatever I wanted as to provisions; but now I have business of the greatest

importance for thee to execute. I have demanded the Princess Badroulboudour in marriage of the Sultan her father; he promised her to me, but only asked three months' time; and instead of keeping that promise, has this night, before the expiration of that time, married her to the Grand Wezeer's son. I have just heard this, and have no doubt of it. What I ask of you is, that as soon as the bride and bridegroom are retiring, you bring them both hither immediately.—Master, replied the Jinnee, I will obey you. Have you any other commands?—None at present, answered Aladdin; and then the Jinnee disappeared.

Aladdin went downstairs, and supped with his mother, with the same tranquillity of mind as usual; and after supper, talked of the Princess's marriage as of an affair wherein he had not the least concern; and afterwards returned to his own chamber again, and left his mother to go to bed; but he for his part, sat up till the Jinnee had executed his orders.

In the meantime, everything was prepared with the greatest magnificence in the Sultan's palace to celebrate the Princess's nuptials; and the evening was spent with all the usual ceremonies and great rejoicings till midnight, when on a signal given them by the chief of the Princess's eunuchs, the Grand Wezeer's son and the Princess withdrew from the company of their guests to the apartments which had been prepared for them. The Princess was escorted to her own room by a procession of her own attendants and friends, headed by the Sultanness, while the bridegroom was in similar manner attended to his apartment by a band of friends and relatives. In the process of disrobing, which was long and elaborate, her mother assisted, and after having kissed her, and wished her good-night, retired with all the women, and the last who came out shut the door.

No sooner was the door shut, but the Jinnee, as the faithful slave of the lamp, and punctual in executing the command of those who possessed it, without giving the bridegroom and bride the least pause for rest, to the great amazement of them both, took up the bed, and transported it in an instant into Aladdin's chamber, where he set it down.

Aladdin, who waited impatiently for this moment, did not suffer the Wezeer's son to remain in company with the Princess. Take this new-married man, said he to the Jinnee, and shut him up in the outside building, and come again to-morrow morning after day-break. The Jinnee presently took the Wezeer's son out of bed, and carried him in his shirt whither Aladdin bid him; and after he had breathed upon him, which prevented his stirring, he left him there.

Great as was Aladdin's love for the Princess Badroulboudour,

he did not talk much to her when they were alone; but only said with a passionate air, Fear nothing, adorable Princess; you are here in safety: for notwithstanding the violence of my passion, which your charms have kindled, it shall never exceed the bounds of the profound respect I owe you. If I have been forced to come to this extremity, it is not with any intention of affronting you, but to prevent an unjust rival's possessing you, contrary to the Sultan your father's promise in favour of me.

The Princess, who knew nothing of these particulars, gave very little attention to what Aladdin could say. The fright and amazement of so unexpected an adventure had put her into such a condition, that he could not get one word from her. However, he spoke no more to her, but sat in the Wezeer's son's place, and turned his back to the Princess, putting a sabre between himself and her to show that he deserved to be punished, if he attempted anything against her honour.

Aladdin, very well satisfied with having thus deprived his rival of the comfort he had flattered himself with enjoying that night, slept very quietly, though the Princess Badroulboudour never passed a night so ill in her life: and if we consider the condition the Jinnee left the Grand Wezeer's son in, we imagine that the new bridegroom spent it much worse.

Aladdin had no occasion the next morning to rub the lamp to call the Jinnee; he came at the hour appointed, and just when he had done dressing himself, and said to him, I am here, master; what are your commands?—Go, said Aladdin, fetch the Wezeer's son out of the place where you left him, and put him into his bed again, and carry it to the Sultan's palace, from whence you brought it. The Jinnee presently returned with the Wezeer's son. Aladdin took up his sabre, the bridegroom was laid by the Princess, and in an instant the nuptial bed was transported into the same chamber of the palace from whence it had been brought. But we must observe, that all this time the Jinnee never appeared either to the Princess or the Grand Wezeer's son. His hideous form would have made them die with fear. Neither did they hear anything of the discourse between Aladdin and him; they only perceived the motion of the bed, and their transportation from one place to another; which we may well imagine was enough to frighten them.

As soon as the Jinnee had set down the nuptial bed in its proper place, the Sultan, curious to know how the Princess his daughter had spent the wedding-night, opened the door to wish her good-morning. The Grand Wezeer's son, who was almost perished with cold, by standing in his shirt all night, and had not had time to warm himself in bed, no sooner heard the door open,

but he got out of bed, and ran into the wardrobe, where he had undressed himself the night before.

The Sultan went to the bedside, kissed the Princess between the eyes, according to custom, wishing her a good-morrow, and asked her, smiling, how she had passed the night. But lifting up her head, and looking at her more earnestly, he was so extremely surprised to see her so melancholy, and that neither by a blush nor any other sign she could satisfy his curiosity. She only cast at him a sorrowful look, expressive of great affliction or great dissatisfaction. He said a few words to her: but finding that he could not get a word from her, he attributed it to her modesty, and retired. Nevertheless, he suspected that there was something extraordinary in this silence, and thereupon went immediately to the Sultanness's apartment, and told her in what a state he found the Princess, and how she received him.—Sir, said the Sultanness, your majesty ought not to be surprised at this behaviour; such reserve is proper and becoming in the daughter of the Sultan; she will be quite another thing in two or three days' time, and then she will receive the Sultan her father as she ought; but I will go and see her, added she; I am very much deceived if she receives me in the same manner.

As soon as the Sultanness was dressed, she went to the Princess's apartment, who was still in bed. She undrew the curtain, wished her good-morrow, and kissed her. But how great was her surprise when she returned no answer; and looking more attentively at her, she perceived her to be very much dejected, which made her judge that something had happened, which she did not understand. How comes it, child, said the Sultanness, that you do not return my caresses? Ought you to treat your mother after this manner? And do you think it is of no interest to me to know the cause of your state? I am apt to believe you do not think so, and something extraordinary has happened: come, tell me freely, and leave me no longer in a painful suspense.

At last the Princess Badroulboudour broke silence with a great sigh, and said, Alas! madam, most honoured mother, forgive me if I have failed in the respect I owe you. My mind is so full of the extraordinary things which have befallen me this night, that I have not yet recovered my amazement and fright, and scarce know myself.—Then she told her, how the instant after she and her husband had retired, the bed was transported into a dark dirty room, where he was taken from her and carried away, where she knew not, and she was left alone with a young man, who, after he had said something to her, which her fright did not suffer her to hear, sat himself down by her, in her husband's place, but first put his sabre between them; and in the morning

her husband was brought to her again, and the bed was transported back to her own chamber in an instant. All this, said she, was but just done when the Sultan my father came into my chamber. I was so overwhelmed with grief, that I had not power to make him one word of answer; therefore I am afraid that he is offended at the manner in which I received the honour he did me; but I hope he will forgive me, when he knows my melancholy adventure, and the miserable state I am in at present.

The Sultaness heard all the Princess told her very patiently, but would not believe it. You did well, child, said she, not to speak of this to your father: take care not to mention it to anybody; for you will certainly be thought mad if you talk at this rate.—Madam, replied the Princess, I can assure you I am in my right senses: ask my husband, and he will tell you the same story.—I will, said the Sultaness; but if he should talk in the same manner, I shall not be better persuaded of the truth. Come, rise, and throw off this idle fancy; it will be a fine story indeed, if all the feasts and rejoicings in the kingdom should be interrupted by such a vision. Do not you hear the trumpets sounding and drums beating, and concerts of the finest music? Cannot all these inspire you with joy and pleasure, and make you forget all the fancies you tell me of? At the same time the Sultaness called the Princess's women, and after she had seen her get up, and set her at her toilet, she went to the Sultan's apartment, and told him that her daughter had got some odd notions in her head, but that there was nothing in them.

Then she sent for the Wezeer's son, to know of him something of what the Princess had told her; but he, thinking himself highly honoured to be allied to the Sultan, resolved to disguise the matter. Son-in-law, said the Sultaness, are you as much infatuated as your wife?—Madam, replied the Wezeer's son, may I be so bold as to ask the reason of that question?—Oh! that is enough, answered the Sultaness; I ask no more, I see you are wiser than her.

The rejoicings lasted all day in the palace, and the Sultaness, who never left the Princess, forgot nothing to divert her, and induce her to take part in the various diversions and shows; but she was so struck with the idea of what had happened to her that night, that it was easy to see her thoughts were entirely taken up about it. Neither was the Grand Wezeer's son's affliction less, but his ambition made him disguise it, and nobody doubted but he was a happy bridegroom.

Aladdin, who was well acquainted with what passed in the palace, never disputed but that the new-married couple were to retire as before that night, notwithstanding the troublesome

adventure of the night before ; and therefore, having as great an inclination to disturb them, he had recourse to his lamp, and when the Jinnee appeared, and offered his service, he said to him, The Grand Wezeer's son and the Princess Badroulboudour are to retire as before, to-night : go, and as soon as all is prepared, bring the bed thither, as thou didst yesterday.

The Jinnee obeyed Aladdin as faithfully and exactly as the day before ; the Grand Wezeer's son passed the night as coldly and disagreeably as before, and the Princess had the mortification again to have Aladdin for her companion with the sabre between them. The Jinnee, according to Aladdin's orders, came the next morning, and brought the bridegroom and laid him by his bride, and then carried the bed and new-married couple back again to the palace.

The Sultan, after the reception the Princess Badroulboudour had given him the day before, was very anxious to know how she passed the second night, and if she would give him the same reception, and therefore went into her chamber as early as the morning before. The Grand Wezeer's son, more ashamed and mortified with the ill success of this last night, no sooner heard him coming, but he jumped out of bed, and ran hastily into the wardrobe. The Sultan went to the Princess's bedside, and after the caresses he had given her the former morning, bid her good-morrow. Well, daughter, he said, are you in a better humour than you were yesterday morning ? Still the Princess was silent, and the Sultan perceived her to be more troubled, in greater confusion than before, and doubted not but that something very extraordinary was the cause ; but, provoked that his daughter should conceal it, he said to her in a rage, with his sabre in his hand, Daughter, tell me what is the matter, or I will cut off your head immediately.

The Princess, more frightened at the menaces and tone of the enraged Sultan, than at the sight of the drawn sabre, at last broke silence, and said, with tears in her eyes, My dear father and Sultan, I ask your majesty's pardon if I have offended you, and hope, that out of your goodness and clemency you will have compassion on me, when I have told you in what a miserable condition I have spent this last night and the night before.

After this preamble, which appeased and affected the Sultan, she told him what had happened to her in so moving a manner, that he, who loved her tenderly, was most sensibly grieved. She added, If your majesty doubts the truth of this account, you may inform yourself from my husband, who, I am persuaded, will tell you the same thing.

The Sultan immediately felt all the extreme uneasiness so

surprising an adventure must have given the Princess. Daughter, said he, you are very much to blame for not telling me this yesterday, since it concerns me as much as yourself. I did not marry you with an intention to make you miserable, but that you might enjoy all the happiness you deserve and might hope for from a husband, who to me seemed agreeable to you. Efface all these troublesome ideas out of your memory; I will take care and give orders that you shall have no more such disagreeable and insupportable nights.

As soon as the Sultan got back to his own apartment, he sent for the Grand Wezeer. Wezeer, said he, have you seen your son, and has he not told you anything? The Wezeer replied, No. Then the Sultan related all that the Princess Badroulboudour had told him, and afterwards said, I do not doubt but that my daughter has told me the truth; but nevertheless I should be glad to have it confirmed by your son; therefore go and ask him how it was.

The Grand Wezeer went immediately to his son, and communicated to him what the Sultan had told him, and enjoined him to conceal nothing from him, but to tell him the whole truth. I will disguise nothing from you, father, replied the son, for indeed all that the Princess says is true; but what relates particularly to myself she knows nothing of. After my marriage, I have passed two such nights as are beyond imagination or expression; not to mention the fright I was in, to feel my bed lifted up four times, and transported from one place to another, without being able to guess how it was done. You shall judge of the miserable condition I was in, to pass two whole nights in nothing but my shirt, standing in a kind of shed, unable to stir out of the place where I was put, or to make the least movement, though I could not perceive any obstacle to prevent me. Yet I must tell you that all this ill usage does not in the least lessen those sentiments of love, respect, and gratitude I entertain for the Princess, and of which she is so deserving; but I must confess, that notwithstanding all the honour and splendour that attends my marrying my sovereign's daughter, I would much rather die, than live longer in so great an alliance, if I must undergo what I have already endured. I do not doubt but that the Princess entertains the same sentiments, and that she will readily agree to a separation, which is so necessary both for her repose and mine. Therefore, father, I beg you, by the same tenderness you had for me to procure me so great an honour, to get the Sultan's consent that our marriage may be declared null and void.

Notwithstanding the Grand Wezeer's ambition to have his son allied to the Sultan, the firm resolution he saw he had formed

to be separated from the Princess, made him not think it proper to propose to him to have a little patience for a few days, to see if this disappointment would not have an end ; but left him to go and give the Sultan an account of what he had told him, assuring him that all was but too true. Without waiting till the Sultan himself, whom he found pretty much disposed to it, spoke of breaking off the marriage, he begged of him to give his son leave to retire from the palace ; alleging for an excuse, that it was not just that the Princess should be a moment longer exposed to so terrible a persecution upon his son's account.

The Grand Wezeer found no great difficulty to obtain what he asked. From that instant the Sultan, who had determined it already, gave orders to put a stop to all rejoicings in the palace and town, and sent expresses to all parts of his dominions to countermand his first orders ; and, in a short time, all rejoicings ceased.

This sudden and unexpected change gave rise both in the city and kingdom to various speculations and inquiries ; but no other account could be given of it, except that both the Wezeer and his son went out of the palace very much dejected. Nobody but Aladdin knew the secret. He rejoiced within himself for the happy success procured for him by his lamp, which now he had no more occasion to rub to produce the Jinnee, to prevent the continuation of the marriage, which he had certain information was broken off, and that his rival had left the palace. But, what is most particular, neither the Sultan nor the Grand Wezeer, who had forgot Aladdin and his request, had the least thought that he had any hand in the enchantment which caused the dissolution of the marriage.

Nevertheless, Aladdin waited till the three months were completed, which the Sultan had appointed for the completion of the marriage between the Princess Badroulboudour and himself ; but the next day he sent his mother to the palace, to remind the Sultan of his promise.

Aladdin's mother went to the palace, as her son had bid her, and stood before the deewan in the same place as before. The Sultan had no sooner cast his eyes upon her, but he knew her again, and remembered her business, and how long he had put her off ; therefore when the Grand Wezeer was beginning to make his report, the Sultan interrupted him, and said, Wezeer, I see the good woman who made me the present some months ago ; forbear your report till I have heard what she has to say. The Wezeer then looking about the deewan, presently perceived Aladdin's mother, and sent the chief of the officers for her.

Aladdin's mother came to the foot of the throne, and prostrated herself as usual, and when she rose up again, the Sultan asked her

what she would have. Sir, said she, I come to represent to your majesty, in the name of my son Aladdin, that the three months, at the end of which you ordered me to come again, are expired; and to beg you to remember your promise.

The Sultan, when he took his time to answer the request of this good woman the first time he saw her, little thought of hearing any more of a marriage, which he imagined must be very disagreeable to the Princess, when he only considered the meanness and poverty of Aladdin's mother in her dress, not above the common run: but this summons for him to be as good as his word was somewhat embarrassing to him; he declined giving an answer till he had consulted his Wezeer, and signified to him the little inclination he had to conclude a match for his daughter with a stranger, whose fortune he supposed to be very mean indeed.

The Grand Wezeer freely told the Sultan his thoughts on the matter, and said to him, In my opinion, sir, there is an infallible way for your majesty to avoid a match so disproportionable, without giving Aladdin, were he better known to your majesty, any cause of complaint; which is, to set so high a value upon the Princess, that were he never so rich, he could not come up to. This is the only way to make him desist from so bold, not to say rash, an undertaking, which he never weighed before he engaged in it.

The Sultan approving of the Grand Wezeer's advice, turned about to Aladdin's mother, and after some reflection, said to her, Good woman, it is true sultans ought to be as good as their word, and I am ready to keep mine, by making your son happy by the marriage of the Princess my daughter. But as I cannot marry her without some valuable consideration from your son, you may tell him, I will fulfil my promise as soon as he shall send me forty basins of massy gold, brimful of the same things you have already made me a present of, and carried by the like number of black slaves, who shall be led by as many and handsome well-made white slaves, all dressed magnificently. On these conditions I am ready to bestow the Princess my daughter on him; therefore, good woman, go and tell him so, and I will wait till you bring me his answer.

Aladdin's mother prostrated herself a second time before the Sultan's throne, and retired. In her way home she laughed within herself at her son's foolish imagination. Where, said she, can he get so many such large gold basins, and enough of that coloured glass to fill them? Must he go again to that subterraneous abode, the entrance to which is stopped up, and gather them off the trees? But where will he get so many such slaves as the Sultan requires? It is altogether out of his power, and I believe he will

not be well satisfied with my embassy this time.—When she came home, full of these thoughts, she said to her son, Indeed, child, I would not have you think any farther of your marriage with the Princess Badroulboudour. The Sultan received me very kindly, and I believe he was well inclined to you ; but if I am not very much deceived, the Grand Wezeer has made him change his mind, as you will guess from what I have to tell you. After I had represented to his majesty that the three months were expired, and begged of him to remember his promise, I observed that he whispered with his Grand Wezeer before he gave me this answer. Then she gave her son an exact account of what the Sultan said to her, and the conditions on which he consented to the match. Afterwards she said to him, The Sultan expects your answer immediately ; but, continued she, laughing, I believe he may wait long enough.

Not so long, mother, as you imagine, replied Aladdin ; the Sultan is mistaken if he thinks by this exorbitant demand to prevent my entertaining thoughts of the Princess. I expected greater difficulties, and that he would have set a higher price upon that incomparable Princess. But I am very well pleased ; his demand is but a trifle to what I could have done for her. But while I think of satisfying his request, go and get us something for dinner, and leave the rest to me.

As soon as Aladdin's mother was gone out to market, Aladdin took up the lamp, and rubbing it, the Jinnee appeared, and offered his service as usual. The Sultan, said Aladdin to him, gives me the Princess his daughter in marriage : but demands first of me forty large basins of massy gold, brimful of the fruits of the garden from whence I took this lamp you are slave to ; and these he expects to have carried by as many black slaves, each preceded by a young handsome well-made white slave, richly clothed. Go, and fetch me this present as soon as possible, that I may send it to him before the deewan breaks up. The Jinnee told him his command should be immediately obeyed, and disappeared.

In a little time afterwards the Jinnee returned with forty black slaves, each bearing on his head a basin of massy gold of twenty marks' weight, full of pearls, diamonds, rubies, and emeralds, all larger and more beautiful than those presented to the Sultan before. Each basin was covered with a silver stuff, embroidered with flowers of gold : all these, and the white slaves, quite filled the house, which was but a small one, and the little court before it, and the little garden behind. The Jinnee asked Aladdin if he had any other commands ? Aladdin telling him he wanted nothing further then, the Jinnee disappeared.

When Aladdin's mother came from market, she was in a great

surprise to see so many people and such vast riches. As soon as she had laid down her provisions, she was going to pull off her veil ; but Aladdin prevented her, and said, Mother, let us lose no time : but before the Sultan and the deewan rise, I would have you return to the palace, and go with this present, as the dowry he asked for the Princess Badroulboudour, that he may judge by my diligence and exactness of the ardent and sincere zeal I have to procure myself the honour of this alliance.—Without waiting for his mother's making a reply, Aladdin opened the street-door, and made the slaves walk out ; a white slave followed always by a black one with a basin on his head. When they were all got out, the mother followed the last black slave, and he shut the door, and then retired to his chamber, full of hopes that the Sultan, after this present, which was such as he required, would at length receive him as his son-in-law.

The first white slave that went out of the house made all the people who were going by and saw him, stop ; and before they were all got out of the house, the streets were crowded with spectators, who ran to see so extraordinary and noble a sight. The dress of each slave was so rich, both for the stuff and the jewels, that those who were dealers in them valued each at no less than a million of money ; besides, the neatness and propriety of the dress, the good grace, noble air, and delicate shape and proportion of each slave, was unparalleled ; their grave walk at an equal distance from each other, the lustre of the jewels, which were large, and curiously set in their girdles of massy gold, in beautiful symmetry, and those ensigns of precious stones in their hats, which were of so particular a taste, put the crowds of spectators into so great admiration, that they could not be weary of gazing at them, and following them with their eyes as far as possible ; but the streets were so crowded with people that none could move out of the spot they stood on. As they were to pass through a great many streets to go to the palace, a great part of the inhabitants had an opportunity of seeing them. As soon as the first of these slaves arrived at the palace-gate, the porters formed themselves into order, and took him for a king, by the richness and magnificence of his habit, and were going to kiss the hem of his garment ; but the slave, who was instructed by the Jinnee, prevented them, and said, We are only slaves ; our master will appear at a proper time.

Then this slave, followed by the rest, advanced into the second court, which was very spacious, and in which the Sultan's household was ranged during the sitting of the deewan. The magnificence of the officers who stood at the head of their troops, was very much eclipsed by the slaves who bare Aladdin's present, of

which they themselves made a part. Nothing was ever seen so beautiful and brilliant in the Sultan's palace before; and all the lustre of the lords of his court was not to be compared to them.

As the Sultan, who had been informed of their march and coming to the palace, had given orders for them to be admitted when they came, they met with no obstacle, but went into the deewan in good order, one part filing to the right and the other to the left. After they were all entered, and had formed a great semicircle before the Sultan's throne, the black slaves laid the basins on the carpet, and prostrated themselves, touching the carpet with their foreheads, and at the same time the white slaves did the same. When they all rose again, the black slaves uncovered the basins, and then all stood with their arms crossed over their breasts with great modesty.

In the meantime Aladdin's mother advanced to the foot of the throne, and having paid her respects, said to the Sultan, Sir, my son Aladdin is sensible this present, which he has sent your majesty, is much below the Princess Badroulboudour's worth; but hopes, nevertheless, that your majesty will accept of it, and make it agreeable to the Princess, with the greater confidence, that he has endeavoured to conform to the conditions you were pleased to impose on him.

The Sultan was not able to give the least attention to this compliment of Aladdin's mother. The moment he cast his eyes on the forty basins, brimful of the most precious, brilliant, and beautiful jewels he had ever seen, and the fourscore slaves, who appeared, by the comeliness of their persons, and the richness and magnificence of their dress, like so many kings, he was so struck, that he could not recover from his admiration; but, instead of answering the compliment of Aladdin's mother, addressed himself to the Grand Wezeer, who could not any more than the Sultan comprehend from whence such a profusion of riches could come.—Well, Wezeer, said he aloud, who do you think it can be that has sent me so extraordinary a present, and neither of us know? Do you think him worthy of the Princess Badroulboudour, my daughter?

The Wezeer, notwithstanding his envy and grief to see a stranger preferred to be the Sultan's son-in-law before his son, durst not disguise his sentiments. It was too visible that Aladdin's present was more than sufficient to merit his being received into that great alliance; therefore, adopting the Sultan's sentiments, he returned this answer: I am so far, sir, from having any thoughts that the person who has made your majesty so noble a present is unworthy of the honour you would do him, that I should be bold to say he deserved much more, if I was not

persuaded that the greatest treasure in the world ought not to be put in a balance with the Princess, your majesty's daughter. This advice was applauded by all the lords who were then in council.

The Sultan made no longer hesitation, nor thought of informing himself whether Aladdin was endowed with all the qualifications requisite in one who aspired to be his son-in-law. The sight alone of such immense riches, and Aladdin's diligence in satisfying his demand, without starting the least difficulty on the exorbitant conditions he had imposed on him, easily persuaded him that he could want nothing to render him accomplished, and such as he desired. Therefore, to send Aladdin's mother back with all the satisfaction she could desire, he said to her, Good woman, go and tell your son that I wait to receive him with open arms and embrace him: and the more haste he makes to come and receive the Princess my daughter from my hands, the greater pleasure he will do me.

As soon as Aladdin's mother retired, overjoyed as a woman in her condition must be, to see her son raised beyond all expectations to such great fortune, the Sultan put an end to the audience for that day; and, rising from his throne, ordered that the Princess's eunuchs should come and carry those basins into their mistress's apartment, whither he went himself to examine them with her at his leisure. The fourscore slaves were not forgotten, but were conducted into the palace; and some time after, the Sultan, telling the Princess Badroulboudour of their magnificent appearance, ordered them to be brought before her apartment, that she might see through the lattices whether he exaggerated or not in his account of them.

In the meantime, Aladdin's mother got home, and showed in her air and countenance the good news she brought her son. My son, said she to him, you have now all the reason in the world to be pleased: you are, contrary to my expectations, arrived at the height of your desires, and you know what I always told you. Not to keep you too long in suspense, the Sultan, with the approbation of the whole court, has declared that you are worthy to possess the Princess Badroulboudour, and waits to embrace you, and conclude your marriage; therefore you must think of making some preparations for that interview, that may answer the high opinion he has formed of your person; and after the wonders I have seen you do, I am persuaded nothing can be wanting. But I must not forget to tell you, the Sultan waits for you with great impatience, therefore lose no time to go to him.

Aladdin, charmed with this news, and full of the object which

possessed his soul, made his mother very little reply, but retired to his chamber. There, after he had rubbed his lamp, which had never failed him in whatever he wished for, the obedient Jinnee appeared. Jinnee, said Aladdin, I want to bathe immediately; and you must afterwards provide me the richest and most magnificent habit ever worn by a monarch. No sooner were the words out of his mouth, but the Jinnee rendered him, as well as himself, invisible, and transported him into a bath of the finest marble of all sorts of colours; where he was disrobed, without seeing by whom, in a neat and spacious hall. From the hall he was led to the bath, which was of a moderate heat, and he was there rubbed and washed with all sorts of scented water. After he had passed through several degrees of heat he came out quite a different man from what he was before. His skin was clear, white, and red, and his body lightsome and free; and when he returned into the hall, he found, instead of his own, a suit, the magnificence of which very much surprised him. The Jinnee helped him to dress, and when he had done, transported him back to his own chamber, where he asked him if he had any other commands?—Yes, answered Aladdin; I expect you should bring me at soon as possible a horse, that surpasses in beauty and goodness the best in the Sultan's stables, with a saddle, bridle, and housing, and other accoutrements, worth a million of money. I want also twenty slaves, as richly clothed as those who carried the present to the Sultan, to walk by my side, and follow me, and twenty more such to go before me in two ranks. Besides these, bring my mother six women slaves to wait on her, as richly dressed at least as any of the Princess Badroulboudour's, each loaded with a complete suit fit for any sultaness. I want also ten thousand pieces of gold in ten purses. Go, and make haste.

As soon as Aladdin had given these orders, the Jinnee disappeared, and presently returned with the horse, the forty slaves, ten of whom carried each a purse with one thousand pieces of gold, and six women slaves, each carrying on her head a different dress for Aladdin's mother, wrapped up in a piece of silver stuff, and presented them all to Aladdin.

Of the ten purses Aladdin took but four, which he gave to his mother, telling her those were to supply her with necessities; the other six he left in the hands of the slaves who brought them, with an order to throw them by handfuls among the people as they went to the Sultan's palace. The six slaves who carried the purses he ordered likewise to march before him, three on the right hand and three on the left. Afterwards he presented the six women slaves to his mother, telling her they were her slaves, and that the dresses they had brought were for her use.

When Aladdin had thus settled matters, he told the Jinnee he would call for him when he wanted him, and thereupon the Jinnee disappeared. Aladdin's thoughts now were only of answering, as soon as possible, the desire the Sultan had shown to see him. He despatched one of the forty slaves to the palace, with an order to address himself to the chief of the officers, to know when he might have the honour to come and throw himself at the Sultan's feet. The slave soon acquitted himself of his message, and brought for answer that the Sultan waited for him with impatience.

Aladdin immediately mounted his horse, and began his march in the order we have already described; and though he was never on a horse's back before, he appeared with such extraordinary grace, that the most experienced horseman would not have taken him for a novice. The streets through which he was to pass were almost instantly filled with an innumerable concourse of people, who made the air echo with their acclamations, especially every time the six slaves who carried the purses threw handfuls of gold into the air on both sides. Neither did these acclamations and shouts of joy come only from those who scrambled for the money, but from a superior rank of people, who could not forbear applauding publicly Aladdin's generosity. Not only those who knew him once when he played in the streets like a vagabond, did not know him again; those who saw him but a little while before hardly knew him, so much were his features altered: such were the effects of the lamp, as to procure by degrees to those who possessed it perfections agreeable to the rank the right use of it advanced them to. Much more attention was paid to Aladdin's person than to the pomp and magnificence of his attendants, which had been taken notice of the day before, when the slaves walked in procession with the present to the Sultan. Nevertheless the horse was very much admired by good judges, who knew not how to discern his beauties, without being dazzled with the jewels and richness of the furniture; and when the report was everywhere spread about that the Sultan was going to give the Princess Badroulboudour in marriage to him, nobody regarded his birth, nor envied his good fortune, so worthy he seemed of it.

When he arrived at the palace everything was prepared for his reception; and when he came to the second gate, he would have alighted from his horse, agreeably to the custom observed by the Grand Wezeer, the generals of the armies, and the governors of the provinces of the first rank; but the chief of the officers, who waited on him by the Sultan's order, prevented him, and attended him to the council hall, where he helped him to dismount;

though Aladdin opposed him very much, but could not prevail. The officers formed themselves in two ranks at the entrance of the hall. The chief put Aladdin on his right hand, and through the midst of them led him to the Sultan's throne.

As soon as the Sultan perceived Aladdin, he was no less surprised to see him more richly and magnificently clothed than ever he had been himself, than surprised at his good mien, fine shape, and a certain air of unexpected grandeur, very different from the meanness his mother appeared in.

But notwithstanding, his amazement and surprise did not hinder him from rising off his throne, and descending two or three steps quick enough to prevent Aladdin throwing himself at his feet. He embraced him with all the demonstrations of friendship. After this civility, Aladdin would have cast himself at his feet again; but he held him fast by the hand, and obliged him to sit between him and the Grand Wezeer.

Then Aladdin, resuming his discourse, said, I receive, sir, the honour which your majesty out of your great goodness is pleased to confer on me; but permit me to tell you that I have not forgotten that I am your slave; that I know the greatness of your power, and that I am not insensible how much my birth is below the splendour and lustre of the high rank to which I am raised. If any way, continued he, I could have merited so favourable a reception, I confess I owe it merely to the boldness which chance inspired in me to raise my eyes, thoughts, and desires to the divine Princess, who is the object of my wishes. I ask your majesty's pardon for my rashness, but I cannot dissemble, that I should die with grief if I should lose my hopes of seeing them accomplished.

My son, answered the Sultan, embracing him a second time, you would wrong me to doubt for a moment of my sincerity; your life from this moment is too dear to me not to preserve it, by presenting you with the remedy which is at my disposal. I prefer the pleasure of seeing you and hearing you before all your treasure added to mine.

After these words the Sultan gave a signal, and immediately the air echoed with the sound of trumpets and hautboys, and their musical instruments; and at the same time the Sultan led Aladdin into a magnificent hall, where there was prepared a noble feast. The Sultan and Aladdin ate by themselves; the Grand Wezeer and the great lords of the court, according to their dignity and rank, waited all the time. The conversation turned on different subjects; but all the while the Sultan took a great pleasure in seeing him, that he hardly ever took his eyes off him; and throughout all their conversation Aladdin showed

so much sense, as confirmed the Sultan in the good opinion he had of him.

After the feast, the Sultan sent for the chief Kadée of his capital, and ordered him to draw up immediately a contract of marriage between the Princess Badroulboudour his daughter, and Aladdin. In the meantime the Sultan and he entered into another conversation on various subjects, in the presence of the Grand Wezeer and the lords of the court, who all admired the solidity of his wit, the great ease and freedom wherewith he delivered himself, and the beautiful thoughts, and his delicacy in expressing them.

When the Kadée had drawn up the contract in all the requisite forms, the Sultan asked Aladdin if he would stay in the palace, and solemnize the ceremonies of marriage that day.—To which he answered, Sir, though great is my impatience to enjoy your majesty's goodness, yet I beg of you to give me leave to defer it till I have built a palace fit to receive the Princess in; I therefore desire you to grant me a convenient spot of ground near your palace, that I may come the more frequently to pay my respects to you, and I will take care to have it finished with all diligence.—Son, said the Sultan, take what ground you think proper; there is land enough before my palace: but consider, I cannot then see you so soon united with my daughter, which would complete my joy. After these words he embraced Aladdin again, who took his leave with as much politeness as if he had been bred up and had always lived at court.

Aladdin mounted his horse again, and returned home in the same order he came, with the acclamations of the people, who wished him all happiness and prosperity. As soon as he dismounted, he retired to his own chamber, took the lamp, and called the Jinnee as before, who in the usual manner made him a tender of his service.—Jinnee, said Aladdin, I have all the reason in the world to commend your exactness in executing hitherto punctually whatever I have asked you to do; but now, if you have any regard for the lamp your mistress, you must show, if possible, more zeal and diligence than ever. I would have you build me, as soon as you can, a palace over against and at a proper distance from the Sultan's, fit to receive my spouse the Princess Badroulboudour. I leave the choice of the materials to you; that is to say, porphyry, jasper, agate, lapis lazuli, and the finest marble of the most varied colours, and of the rest of the building. But I expect, that in the highest story of this palace you shall build me a large hall with a dome, and four equal fronts; and that instead of layers of bricks, the walls be made of massy gold and silver, laid alternately; that each front shall

contain six windows, the lattices of all which, except one, which must be left unfinished and imperfect, shall be so enriched with art and symmetry, with diamonds, rubies, and emeralds, that they shall exceed everything of the kind that has ever been seen in the world. I would have an inner and outer court before this palace, and curious garden; but above all things take care that there be laid in a place which you shall point out to me a treasure of gold and silver coin. Besides, this palace must be well provided with kitchens, and offices, storehouses, and rooms to keep choice furniture in, for every season of the year. I must have stables full of the finest horses, with their equeries and grooms, and hunting equipage. There must be officers to attend the kitchens and offices, and women slaves to wait on the Princess. You understand what I mean; therefore go about it, and come and tell me when all is finished.

By the time Aladdin had instructed the Jinnee with his intentions respecting the building of his palace, the sun was set. The next morning by break of day Aladdin, whose love for the Princess would not let him sleep, was no sooner up, but the Jinnee presented himself, and said, Sir, your palace is finished; come and see how you like it.—Aladdin had no sooner signified his consent, but the Jinnee transported him thither in an instant, and he found it so much beyond his expectation, that he could not enough admire it. The Jinnee led him through all the apartments, where he met with nothing but what was rich and magnificent, with officers and slaves, all dressed according to their rank and the services to which they were appointed. Then the Jinnee showed him the treasury, which was opened by a treasurer, where Aladdin saw heaps of purses, of different sizes, piled up to the top of the ceiling, and disposed in most pleasing order. The Jinnee assured him of his treasurer's fidelity, and thence led him to the stables, where he showed him some of the finest horses in the world, and the grooms busy in dressing them; from thence they went to the storehouses, which were filled with all the necessary provisions, both for the food and ornament of the horses.

When Aladdin had examined the palace from top to bottom, and particularly the hall with the four-and-twenty windows, and found it much beyond whatever he could have imagined, he said to the Jinnee, Jinnee, no one can be better satisfied than I am; and indeed I should be very much to blame if I found any fault. There is only one thing wanting that I forgot to mention; that is, to lay from the Sultan's palace to the door of the apartment designed for the Princess a carpet of fine velvet for her to walk upon. The Jinnee immediately disappeared, and Aladdin saw

what he desired executed that minute. Then the Jinnee returned and carried Aladdin home, before the gates of the Sultan's palace were opened.

When the porters, who had always been used to an open prospect, came to open the gates, they were amazed to find it obstructed, and to see a carpet of velvet spread for a great way. They did not immediately see what it meant; but when they could discern Aladdin's palace distinctly, their surprise was increased. The news of so extraordinary a wonder was presently spread through the palace. The Grand Wezeer, who came soon after the gates were open, was no less amazed than other people at this novelty, but ran and acquainted the Sultan, and endeavoured to make him believe it to be all enchantment.—Wezeer, replied the Sultan, why will you have it to be enchantment? You know as well as I that it is Aladdin's palace, which I gave him leave to build, to receive my daughter in. After the proof we have had of his riches, can we think it strange, that he should build a palace in so short a time? He has a mind to surprise us, and let us see what wonders are to be done with ready money every day. Confess sincerely with me that that enchantment you talk of proceeds from a little envy. The hour of going to council put an end to the conversation.

When Aladdin had been conveyed home, and had dismissed the Jinnee, he found his mother up, and dressing herself in one of those suits that were brought her. By the time the Sultan came from the council, Aladdin had prepared his mother to go to the palace with her slaves, and desired her, if she saw the Sultan, to tell him she came to do herself the honour to attend the Princess towards evening to her palace.—Accordingly she went; but though she and the women slaves who followed her were all dressed like sultaneesses, yet the crowd was nothing near so great, because they were all veiled, and had each an upper garment on, agreeable to the richness and magnificence of their habits. As for Aladdin, he mounted his horse, and took leave of his paternal house for ever, taking care not to forget his wonderful lamp, by the assistance of which he had reaped such advantages, and arrived at the utmost height of his wishes, and went to the palace in the same pomp as the day before.

As soon as the porters of the Sultan's palace saw Aladdin's mother, they went and informed the Sultan, who presently ordered the bands of trumpets, cymbals, drums, fifes, and haut-boys, placed in different parts of the palace, to play and beat, so the air resounded with concerts, which inspired the whole city with joy; the merchants began to adorn their shops and houses with fine carpets and cushions, and bedeck them with boughs,

and prepare illuminations against night. The artists of all sorts left their work, and the people all repaired to the great space between the Sultan's and Aladdin's palace; which last drew all their attention, not only because it was new to them, but because there was no comparison between the two buildings. But their amazement was, to comprehend by what unheard-of miracle so magnificent a palace should be so soon built, it being apparent to all that there were no prepared materials, or any foundations laid, the day before.

Aladdin's mother was received in the palace with honour, and introduced into the Princess Badroulboudour's apartment, by the chief of the eunuchs. As soon as the Princess saw her, she went and saluted her, and desired her to sit down on her sofa; and while her women made an end of dressing her, and adorned her with the jewels Aladdin had presented her with, a noble collation was served up. At the same time the Sultan, who had a mind to be as much with his daughter as possible before he parted with her, came and paid her great respect. Aladdin's mother had often talked to the Sultan in public, but he had never seen her with her veil off, as she was then; and though she was somewhat advanced in years, she had the remains of a good face, which showed what she had been in her youth. The Sultan, who had always seen her dressed very meanly, not to say poorly, was surprised to find her as richly and magnificently clothed as the Princess his daughter. This made him think Aladdin equally prudent and wise in whatever he undertook.

When it was night, the Princess took leave of the Sultan her father: their adieus were tender, and accompanied with tears. They embraced each other several times, and at last the Princess left her own apartment, and set forward for Aladdin's palace, with his mother on her left hand, followed by a hundred women slaves dressed with surprising magnificence. All the bands of music, which played from the time Aladdin's mother arrived, joined together, led the procession, followed by a hundred chiaoux, and the like number of black eunuchs, in two files, with their officers at their head. Four hundred of the Sultan's young pages carried flambeaux on each side, which together with the illuminations of the Sultan's and Aladdin's palaces, made it as light as day.

In this order the Princess walked on the carpet, which was spread from the Sultan's palace to Aladdin's, preceded by bands of musicians, who, as they advanced, joining with those on the terraces of Aladdin's palace, formed a concert, which, extraordinary and confused as it appeared, increased the joy not only of the crowd assembled in the great square, but of all

that were in the two palaces, the town, and a great way round about it.

At length the Princess arrived at the new palace. Aladdin ran with all imaginable joy to receive her at the entrance of the apartment appointed for him. His mother had taken care to point him out to the Princess, in the midst of the officers that surrounded him, and she was charmed with his person as soon as she saw him.—Adorable Princess, said Aladdin to her, accosting her, and saluting her respectfully, if I have the misfortune to have displeased you by my boldness in aspiring to the possession of so lovely a princess, and my Sultan's daughter, I must tell you, that you ought to blame your bright eyes and charms, not me.—Prince (as I may now call you), answered the Princess, I am obedient to the will of my father; and it is enough for me to have seen you, to tell you that I obey without reluctance.

Aladdin, charmed with so agreeable and satisfactory an answer, would not keep the Princess standing after she had walked so far, which was more than she was used to do; but took her by the hand, which he kissed with the greatest demonstrations of joy, and led her into a large hall, illuminated with an infinite number of wax candles, where, by the care of the Jinnee, a noble feast was served up. The plates were of massy gold, and contained the most delicate of meats. The vases, basins, and goblets, with which the beaufet was furnished, were gold also, and of exquisite workmanship, and all the other ornaments and embellishments of the hall were answerable to this great wealth.—The Princess, dazzled to see so much riches collected in one place, said to Aladdin, I thought, Prince, that nothing in the world was so beautiful as the Sultan my father's palace, but the sight of this hall alone is sufficient to show I was deceived.

Then Aladdin led the Princess to the place appointed for her, and as soon as she and his mother were sat down, a band of the most harmonious instruments, accompanied with the voices of beautiful ladies, began a concert, which lasted without intermission to the end of the repast. The Princess was so charmed, that she declared she never heard anything like it in the Sultan her father's court; but she knew not that these musicians were fairies chosen by the Jinnee, slave of the lamp.

When the supper was ended, and the table taken away, there entered a company of dancers, who danced according to the custom of the country, several figure dances, ending with a dancing man and woman, who performed their parts with surprising lightness and agility, and showed all the address they were capable of. About midnight, Aladdin, according to the custom of that time in China, rose up and presented his hand to the

Princess Badroulboudour to dance with her, and to finish the ceremonies of their nuptials. They danced with so good a grace, that they were the admiration of all the company. When they left off, Aladdin did not let the Princess's hand go, but led her to the apartment which had been prepared for her. The Princess's women helped to disrobe her, and put her to bed: Aladdin's officers did the same by him, and then all retired. Thus ended the ceremonies and rejoicings at the marriage of Aladdin with the Princess Badroulboudour.

The next morning when Aladdin awoke, his attendants presented themselves to dress him, and brought him another habit as rich and magnificent as that he wore the day before. Then he ordered one of the horses appointed for his use to be got ready, mounted him, and went in the midst of a large troop of slaves to the Sultan's palace. The Sultan received him with the same honours as before, embraced him, placed him on the throne near him, and ordered in breakfast.—Aladdin replied, I beg your majesty will dispense with me from accepting that honour to-day; I came to ask you to come and take a repast in the Princess's palace, attended by your Grand Wezeer, and all the lords of your court. The Sultan consented with pleasure, rose up immediately, and, as it was not far off, went thither on foot, with Aladdin on his right hand, the Grand Wezeer on his left, preceded by the chiaoux and principal officers of his palace, and followed by all the great lords of his court.

The nearer the Sultan approached Aladdin's palace, the more ~~he~~ was struck with its beauty, but was much more amazed when he entered it; and could not forbear breaking out into exclamations of approbation. But when he came into the hall with the four-and-twenty windows, into which Aladdin had invited him, and had seen the ornaments, and, above all, cast his eyes on the windows, enriched with diamonds, rubies, emeralds, all large perfect stones; and when Aladdin had observed to him, that it was as rich on the outside, he was so much surprised, that he remained some time motionless. After he recovered himself, he said to his Wezeer, Is it possible there should be such a stately palace so nigh my own, and I be an utter stranger to it till now?—Sir, replied the Grand Wezeer, your majesty may remember that the day before yesterday you gave Aladdin, whom you accepted for your son-in-law, leave to build a palace over against your own, and that very day at sunset there was no palace on this spot, and yesterday I had the honour first to tell you that the palace was built and finished.—I remember it, replied the Sultan, but never imagined that the palace was one of the wonders of the world; for where in all the world besides shall we find walls built

of courses of massy gold and silver, instead of courses of brick, stone, or marble; and diamonds, rubies, and emeralds, set thick about the windows? There never was anything mentioned like it in this world before.

The Sultan would examine and admire the beauty of all the windows, and counting them, found that there were but three-and-twenty windows that were so richly adorned, and he was greatly astonished that the twenty-fourth was left imperfect.—Wezeer, said he, for that minister made a point of never leaving him, I am surprised that a hall of this magnificence should be left thus imperfect.—Sir, replied the Grand Wezeer, without doubt Aladdin only wanted time to finish this window like the rest; for it is not to be supposed but that he has sufficient jewels for it, and that he will set about it the first opportunity.

Aladdin, who had left the Sultan to go and give some orders, returned just as the Wezeer had given that prince his supposed reasons. Son, said the Sultan to him, this hall is the most worthy of admiration of any hall in the world: there is only one thing that surprises me, which is, to find one of the windows unfinished. Is it from the forgetfulness or negligence of the workmen, or want of time, that they have not put the finishing stroke to so beautiful a piece of architecture?—Sir, answered Aladdin, it was for none of those reasons that your majesty sees it in this condition. The thing was done by design, and it was by my orders that the workmen left it thus, since I had a mind that your majesty should have the glory of finishing this hall, and the palace also together, and I beg of you to approve of my good intention, that I may remember the favours I have received from you.—If you did it with this intention, replied the Sultan, I take it kindly, and will give orders about it immediately. He accordingly sent for the most considerable jewellers and goldsmiths in his capital.

In the meantime the Sultan went out of this hall, and Aladdin led him into that where he had regaled the Princess Badroulboudour on their wedding day. The Princess came immediately afterwards, and received the Sultan her father with an air that showed how much she was satisfied with her marriage. Two tables were immediately spread with the most delicious meats, all served up in gold dishes. The Sultan, Princess, Aladdin, and the Grand Wezeer, sat down at the first, and all the lords of the court at the second, which was very long. The Sultan was very much pleased with the meats, and owned he had never eaten anything more excellent. He said the same of the wines, which were delicious; but what he most of all admired was four large beaufets, profusely furnished with large flagons, basins, and cups, all of massy gold, set with jewels. He was besides charmed with

several bands of music, which were ranged along the hall, and formed most agreeable concerts.

When the Sultan rose from table, he was informed that the jewellers and goldsmiths he had sent for attended ; upon which he returned to the hall, and showed them the window which was unfinished : I sent for you, said he, to fit up this window in as great perfection as the rest ; examine them well, and make all the dispatch you can to make them all alike.

The jewellers and goldsmiths examined the other three-and-twenty windows with great attention, and after they had consulted together, to know what each could furnish, they returned, and presented themselves before the Sultan, whose principal jeweller, undertaking to speak for the rest, said, Sir, we are all willing to exert our utmost care and industry to obey your majesty ; but among us all we cannot furnish jewels enough for so great a work. —I have more than are necessary, said the Sultan ; come to my palace, and you shall choose what are fitting.

When the Sultan returned to his palace, he ordered his jewels to be fetched out, and the jewellers took a great quantity, particularly those which Aladdin had made him a present of, which they soon used, without making any great advance in their work. They came again several times for more, and in a month's time had not finished half their work. In short, they used all the jewels the Sultan had of his own, and borrowed of the Wezeer, and yet the work was not half done.

Aladdin, who knew that all the Sultan's endeavours to make this window like the rest were in vain, and that he never could compass it with credit, sent for the jewellers and goldsmiths, and not only bid them desist from their work, but ordered them to undo what they had begun, and carry all their jewels back to the Sultan and to the Wezeer. They undid in a few hours what they had been six weeks about, and retired, leaving Aladdin alone in the hall. He took the lamp, which he carried about him, and rubbed it, and presently the Jinnee appeared. Jinnee, said Aladdin, I ordered thee to leave one of the four-and-twenty windows of this hall imperfect, and thou hast executed my commands punctually ; now I would have thee make it like the rest. The Jinnee immediately disappeared. Aladdin went out of the hall, and returning soon after into it, he found the window as he wished it to be, like the others.

In the meantime, the jewellers and goldsmiths reached the palace, and were introduced into the Sultan's presence ; where the first jeweller, presenting the jewels which he had brought back, said, in the name of all the rest, Sir, your majesty knows how long we have been upon the work you were pleased to set us about, in

which we used all imaginable industry. It was far advanced, when Aladdin obliged us not only to leave off, but to undo what we had already begun, and bring your majesty your jewels back. The Sultan asked them if Aladdin gave them any reason for so doing, and they answering that he had given them none, he ordered a horse to be brought to him presently, which he mounted, and rode to Aladdin's palace, with some few attendants on foot by his side. When he came there, he alighted at the staircase, which led up to the hall with the twenty-four windows, and went directly up to it, without giving previous notice to Aladdin; but it happened that at that very juncture Aladdin was opportunely there, and had just time to receive him at the door.

The Sultan, without giving Aladdin time to complain obligingly of his not giving him notice, that he might have acquitted himself with the more duty and respect, said to him, Son, I come myself to know the reason why you left so noble and magnificent a hall as this is imperfect.

Aladdin disguised the true reason, which was, that the Sultan was not rich enough in jewels to be at so great an expense, but said, It is true your majesty saw this hall unfinished, but I beg of you now to see if anything is wanting.

The Sultan went directly to the window which was left imperfect, and when he found it like the rest, he fancied that he was mistaken, and examined the two windows on each side, and afterwards all the four-and-twenty; and when he was convinced that the window, which several workmen had been so long about, was finished in so short a time, he embraced Aladdin, and kissed him between the eyes. My son, said he, what a man you are to do such surprising things always in the twinkling of an eye! there is not your fellow in the world: the more I know you, the more I admire you.

Aladdin received these praises from the Sultan with a great deal of modesty, and replied in these words: Sir, it is a great honour to me to deserve your majesty's goodwill and approbation, and I assure you I shall study to deserve them more.

The Sultan returned to his palace as he came, but would not let Aladdin go back with him. When he came there, he found his Grand Wezeer waiting for him, to whom he related the wonder he had been a witness of with the utmost admiration, and in such terms as left that minister no room to doubt but that the fact was as the Sultan related it; though he was the more confirmed in his belief that Aladdin's palace was the effect of enchantment, as he told the Sultan the first moment he saw it. He was going to repeat the same thing again, but the Sultan interrupted him, and said, You told me so once before: I see, Wezeer, you have not

forgot your son's marriage to my daughter.—The Grand Wezeer plainly saw how much the Sultan was prepossessed, and therefore avoided any disputes, and let him remain in his own opinion. The Sultan, as certain as he rose in the morning, went into the closet to look at Aladdin's palace, and would go many times in a day to contemplate and admire it.

All this time Aladdin did not confine himself in his palace, but took care to show himself once or twice a week in the town, by going sometimes to one mosque, and sometimes to another, to prayers, or to pay a visit to the Grand Wezeer, who affected to pay his court to him on certain days, or to do the principal lords of the court the honour to return their visits, after he had regaled them at his palace. Every time he went out he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people as he passed through the streets and squares, which were generally on those occasions crowded. Besides, no one came to his palace gates to ask alms but returned satisfied with his liberality. In short, he so divided his time, that not a week passed but Aladdin went either once or twice a hunting, sometimes in the environs of the city, sometimes farther off; at which time the villages through which he passed felt the effects of his generosity, which gained him the love and blessings of the people; and it was common for them to swear by his head. In short, without giving the least umbrage to the Sultan, to whom he paid all imaginable respect, it might be said that Aladdin, by his affable behaviour and liberality, had won the affections of the people, and was more beloved than the Sultan himself. With all these good qualities he showed a courage and a zeal for the public good, which could not be sufficiently applauded. He gave sufficient proofs of both in a revolt on the borders of that kingdom: for he no sooner understood that the Sultan was levying an army to disperse the rebels, but he begged the command of it, which he found no difficulty to obtain. As soon as he was at the head of the army, he marched against the rebels with so much expedition, that the Sultan heard of the defeat of the rebels before he had received an account of his arrival in the army. And though this action rendered his name famous throughout the kingdom, it made no alteration in his disposition, but he was as affable after his victory as before.

Aladdin had behaved himself after this manner several years, when the African magician, who undesignedly had been the instrument of raising him to so high a pitch of fortune, bethought himself of him in Africa, whither, after his expedition, he returned; and though he was almost persuaded that Aladdin died miserably in the subterraneous abode where he left him, yet he had the curiosity to inform himself about his end with certainty; and as he

was a great geomancer, he took out of a cupboard a square covered box, which he made use of in his geomantic observations, then sat himself down on his sofa, set it before him, and uncovered it. After he had prepared and levelled the sand which was in it, with an intention to discover whether or no Aladdin died in the subterraneous abode, he cast the points, drew the figures, and formed a horoscope, by which, when he came to examine it, he found that Aladdin, instead of dying in the cave, had escaped out of it, lived splendidly, was very rich, had married a Princess, and was very much honoured and respected.

The magician no sooner understood by the rules of his diabolical art that Aladdin had arrived to that height of good fortune, but a colour came into his face, and he cried out in a rage, This poor sorry tailor's son has discovered the secret and virtue of the wonderful lamp! I believed his death to be certain, but find too plainly he enjoys the fruit of my labour and study. But I will prevent his enjoying it long, or perish in the attempt. He was not a great while deliberating on what he should do, but the next morning mounted a barb which was in his stable, set forward, and never stopped but just to refresh himself and horse, till he arrived at the capital of China. He alighted, took up his lodging in a khan, and stayed there the remainder of the day and the night, to refresh himself after so long a journey.

The next day his first object was to inquire what people said of Aladdin; and, taking a walk through the town, he went to the most public and frequented places, where people of the best distinction met to drink a certain warm liquor, which he had drank often when he was there before. As soon as he sat down he was presented with a glass of it, which he took; but, listening at the same time to the discourse of the company on each side of him, he heard them talking of Aladdin's palace. When he had drank off his glass he joined them; and, taking this opportunity, asked them particularly what palace that was they spoke so advantageously of.—From whence come you? said the person to whom he addressed himself: you must certainly be a stranger, not to have seen or heard talk of Prince Aladdin's palace (for he was called so after his marriage with the Princess Badroulboudour). I do not say, continued the man, that it is one of the wonders of the world, but that it is the only wonder of the world; since nothing so grand, rich, and magnificent, was ever seen. Certainly you must have come from a great distance not to have heard of it; it must have been talked of all over the world. Go and see it, and then judge whether I have told you more than the truth.—Forgive my ignorance, replied the African magician; I arrived here but yesterday, and came from the farthest part of Africa,

where the fame of this palace had not reached when I came away. For the affair which brought me hither was so urgent, that my sole object was to get here as soon as I could, without stopping anywhere, or making any acquaintance. But I will not fail to go and see it; my impatience is so great, I will go immediately and satisfy my curiosity, if you will do me the favour to show me the way thither.

The person to whom the African magician addressed himself took a pleasure in showing him the way to Aladdin's palace, and he got up, and went thither instantly. When he came to the palace, and had examined it on all sides, he doubted not but that Aladdin had made use of the lamp to build it. Without attending to the inability of Aladdin, a poor tailor's son, he knew that none but the Jinnees, the slaves of the lamp, the attaining of which he had missed, could have performed such wonders; and, piqued to the quick at Aladdin's happiness and greatness, he returned to the khan where he lodged.

The next thing was to know where the lamp was; if Aladdin carried it about with him, or where he kept it; and this he was to discover by an operation of geomancy. As soon as he entered his lodging, he took his square box of sand, which he always carried along with him when he travelled, and after he had performed some operations, he knew that the lamp was in Aladdin's palace; and so great was his joy at the discovery, that he could hardly contain himself. Well, said he, I shall have the lamp, and I defy Aladdin's preventing my carrying it off, and making him sink to his original meanness, from which he has taken so high a flight.

It was Aladdin's misfortune at that time to be gone a hunting for eight days, of which only three were expired, which the magician came to know by this means. After he had performed this operation, which gave him so much joy, he went to the master of the khan, entered into discourse with him on indifferent matters, and, among the rest, told him he had been to see Aladdin's palace; and, after exaggerating on all that he had seen most surprising and most striking to him and all the world, he added, But my curiosity leads me farther, and I shall not be easy till I have seen the person to whom this wonderful edifice belongs.— That will be no difficult matter, replied the master of the khan; there is not a day passes but he gives an opportunity when he is in town; but at present he is not at home, and has been gone these three days on a hunting match, which will last eight days.

The magician wanted to know no more: he took his leave of the master of the khan, and returning to his own chamber, said to himself, This is an opportunity I ought by no means to let

slip, but will make the best use of it. To that end he went to a maker and seller of lamps, and asked for a dozen of copper lamps. The master of the shop told him he had not so many by him, but if he would have patience till the next day he would get him so many against any time he had a mind to have them. The magician appointed his time, and bid him take care that they should be handsome and well polished. After promising to pay him well he returned to his inn.

The next day the magician called for the twelve lamps, paid the man his full price for them, put them into a basket which he brought on purpose, and, with the basket hanging on his arm, went directly to Aladdin's palace; and when he came near it, he began crying, Who will change old lamps for new ones? As he went along, he gathered a crowd of children about him, who hooted at him, and thought him, as did all who chanced to be passing by, mad, or a fool, to offer to change new lamps for old ones.

The African magician never minded all their scoffs and hootings, or all they could say to him, but continued crying, Who will change old lamps for new ones? He repeated this so often, walking backwards and forwards about the Princess Badroulboudour's palace, that the Princess, who was then in the hall with the four-and-twenty windows, hearing a man cry something, and not being able to distinguish his words by reason of the hooting of the children and the increasing mob about him, sent one of her women slaves down to know what he cried.

The slave was not long before she returned, and ran into the hall, laughing so heartily, that the Princess could not forbear herself. Well, giggler, said the Princess, will you tell me what you laugh at?—Madam, answered the slave, laughing still, who can forbear laughing to see a fool, with a basket on his arm, full of fine new lamps, ask to change them for old ones? the children and mob, crowding about him so that he can hardly stir, make all the noise they can by deriding him.

Another woman slave, hearing this, said, Now you speak of lamps, I know not whether the Princess may have observed it, but there is an old one upon the cornice, and whoever owns it will not be sorry to find a new one in its stead. If the Princess has a mind, she may have the pleasure to try if this fool is so silly as to give a new lamp for an old one, without taking anything for the exchange.

The lamp this slave spoke of was Aladdin's wonderful lamp, which he, for fear of losing it, had laid upon the cornice before he went to hunt; which precaution he made use of several times before, but neither the Princess, the slaves, nor the eunuchs, had ever taken notice of it. At all other times but hunting he

carried it about him, and then, indeed, he might have locked it up; but other people have been guilty of as great oversights, and will be so until the end of time.

The Princess Badroulboudour, who knew not the value of this lamp, and the interest that Aladdin, not to mention herself, had to keep it safe from everybody else, entered into the pleasantry, and bid a eunuch take it, and go and make the exchange. The eunuch obeyed, went out of the hall, and no sooner got to the palace gates, but he saw the African magician, called to him, and showing him the old lamp, said to him, Give me a new lamp for this.

The magician never doubted but this was the lamp he wanted. There could be no other such in this palace, where all was gold or silver. He snatched it eagerly out of the eunuch's hand, and, thrusting it as far as he could into his breast, offered him his basket, and bid him choose which he liked best. The eunuch picked out one, and carried it to the Princess Badroulboudour; but the exchange was no sooner made than the place rung with the shouts of the children, deriding the magician's folly.

The African magician gave everybody leave to laugh as much as they pleased: he stayed not long about Aladdin's palace, but made the best of his way, without crying any longer, New lamps for old ones. His end was answered, and by his silence he got rid of the children and the mob.

As soon as he got out of the square between the two palaces, he skulked down the streets which were the least frequented; and having no more occasion for his lamps or basket, set all down in the midst of a street where nobody saw him; then scouring down another street or two, he walked till he came to one of the city gates, and pursuing his way through the suburbs, which were very long, he bought some provisions before he left the city, got into the fields, and turned into a road, which led to a lonely remote place, where he stopped for a time to execute the design he came about, never caring for his horse, which he left at the khan, but thinking himself perfectly compensated by the treasure he had acquired.

In this place the African magician passed the remainder of the day till the darkest time of night, when he pulled the lamp out of his breast, and rubbed it. At that summons the Jinnee appeared, and said, What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; both I and the other slaves of the lamp.—I command thee, replied the magician, to transport me immediately, and the palace which thou and the other slaves of the lamp have built in this town, such as it is, and with all the people in it, to

such a place in Africa. The Jinnee made no reply, but, with the assistance of the other Jinnees, the slaves of the lamp, transported him and the palace entire immediately to the place he appointed in Africa; where we will leave the magician, palace, and the Princess Badroulboudour, to speak of the surprise of the Sultan.

As soon as the Sultan rose the next morning, according to custom, he went into his closet to have the pleasure of contemplating and admiring Aladdin's palace; but when he first looked that way, and, instead of a palace, saw an empty space, such as it was before the palace was built, he thought he was mistaken, and rubbed his eyes: he looked again, and saw nothing more the second time than the first, though the weather was fine, the sky clear, and the daybreak beginning to appear had made all objects very distinct. He looked through the two openings on the right and left, and saw nothing more than he had formerly been used to see out of them. His amazement was so great, that he stood for some time turning his eyes to the spot where the palace had stood, but where it was no longer to be seen. He could not comprehend how so large a palace as Aladdin's, which he saw plainly every day, and but the day before, should vanish so soon, and not leave the least remains behind. Certainly, said he to himself, I am not mistaken; it stood there: if it had tumbled down, the materials would have lain in heaps; and if it had been swallowed up by an earthquake, there would be some mark left. Whatever was the case, though he was convinced that no palace stood there, he could not help staying there some time to see whether he might not be mistaken. At last he retired to his apartment, not without looking behind him before he quitted the spot, and ordered the Grand Wezeer to be fetched in all haste; and, in the meantime, sat down, his mind agitated by so many different thoughts, that he knew not what to resolve on.

The Grand Wezeer did not make the Sultan wait long for him, but came with so much precipitation, that neither he nor his attendants, as they passed by, missed Aladdin's palace; neither did the porters, when they opened the palace gates, observe any alteration.

When he came into the Sultan's presence, he said to him, Sir, the haste in which your majesty sent for me makes me believe something very extraordinary has happened, since you know this is council-day, and I shall not fail attending you there very soon.—Indeed, said the Sultan, it is something very extraordinary, as you say, and you will allow it to be so: tell me what has become of Aladdin's palace.—Aladdin's palace! replied the Grand Wezeer, in great amazement; I thought, as I passed by it, it

stood in its usual place : such substantial buildings are not so easily removed.—Go into my closet, said the Sultan, and tell me if you can see it.

The Grand Wezeer went into the closet, where he was struck with no less amazement than the Sultan had been. When he was well assured that there was not the least appearance of this palace, he returned to the Sultan.—Well, said the Sultan, have you seen Aladdin's palace?—Sir, answered the Wezeer, your majesty may remember that I had the honour to tell you that that palace, which was the subject of your admiration, with all its immense riches, was only the work of magic and a magician ; but your majesty would not pay the least attention to what I said.

The Sultan, who could not deny what the Grand Wezeer had represented to him, flew into the greater passion. Where is that impostor, that wicked wretch, said he, that I may have his head cut off immediately?—Sir, replied the Grand Wezeer, it is some days since he came to take his leave of your majesty ; he ought to be sent to, to know what is become of his palace, since he cannot be ignorant of what has been transacted.—That is too great an indulgence, replied the Sultan ; go and order a detachment of thirty horse to bring him to me loaded with chains. The Grand Wezeer went and gave orders for a detachment of thirty horse, and instructed the officer who commanded them how they were to act, that Aladdin might not escape them. The detachment pursued their orders ; and, about five or six leagues from the town, met him returning from hunting. The officer went up to him, and told him that the Sultan was so impatient to see him, that he had sent them to accompany him home.

Aladdin had not the least suspicion of the true reason of their meeting him, but pursued his way hunting ; but when he came within half a league of the city, the detachment surrounded him, and the officer addressed himself to him, and said, Prince Aladdin, it is with great regret that I declare to you the Sultan's order to arrest you, and to carry you before him as a criminal. I beg of you not to take it ill that we acquit ourselves of our duty, and to forgive us.

Aladdin, who felt himself innocent, was very much surprised at this declaration, and asked the officer if he knew what crime he was accused of, who replied he did not. Then Aladdin, finding that his retinue was much inferior to this detachment, alighted off his horse, and said to the officer, Execute your orders ; I am not conscious that I have committed any crime against the Sultan's person or government.—A large long chain was immediately put about his neck, and fastened round his body, so that both his arms were pinioned down ; then the officer put himself

at the head of the detachment, and one of the troopers taking hold of the end of the chain, and proceeding after the officer, led Aladdin, who was obliged to follow him on foot, into the town.

When this detachment entered the suburbs, the people, who saw Aladdin thus led as a state criminal, never doubted but that his head was to be cut off; and as he was generally beloved, some took sabres and other arms; and those who had none, gathered stones, and followed the detachment. The last five of the detachment faced about to disperse them; but their numbers presently increased so much, that the detachment began to think that it would be well if they could get into the Sultan's palace before Aladdin was rescued; to prevent which, according to the different extent of the streets, they took care to cover the ground by extending or closing. In this manner they arrived at the palace square, and there drew up in a line, and faced about till their officer and the trooper that led Aladdin had got within the gates, which were immediately shut.

Aladdin was carried before the Sultan, who waited for him, attended by the Grand Wezeer, in a balcony; and as soon as he saw him, he ordered the executioner, who waited there on purpose, to cut off his head, without hearing him or giving him leave to clear himself.

As soon as the executioner had taken off the chain that was fastened about Aladdin's neck and body, and laid down a skin stained with the blood of the many criminals he had executed, he made Aladdin kneel down, and tied a bandage over his eyes. Then drawing his sabre, he took his measures to strike the blow, by flourishing it three times in the air, waiting for the Sultan's giving the signal to separate his head from his body.

At that instant the Grand Wezeer, perceiving that the populace had forced the guard of horse, and crowded the great square before the palace, and were scaling the walls in several places, and beginning to pull them down to force their way in, he said to the Sultan, before he gave the signal, I beg of your majesty to consider what you are going to do, since you will hazard your palace being forced; and who knows what fatal consequence may attend it?—My palace forced! replied the Sultan; who can have that boldness?—Sir, answered the Grand Wezeer, if your majesty but cast your eyes towards the great square, and on the palace walls, you will know the truth of what I say.

The Sultan was so frightened when he saw so great a crowd, and perceived how enraged they were, that he ordered the executioner to put his sabre immediately in the scabbard, and to unbind Aladdin; and at the same time bid the eunuchs declare

to the people that the Sultan had pardoned him, and that they might retire.

Then all those who had already got upon the walls, and were witnesses of what had passed, abandoned their design and got quickly down, overjoyed that they had saved the life of a man they dearly loved, and published the news among the rest, which was presently confirmed by the eunuchs from the top of the terraces. The justice which the Sultan had done to Aladdin soon disarmed the populace of their rage; the tumult abated, and the mob dispersed.

When Aladdin found himself at liberty, he turned towards the balcony, and perceiving the Sultan, raised his voice, and said to him in a moving manner, I beg of your majesty to add one favour more to that which I have already received, which is, to let me know my crime.—Your crime! answered the Sultan; perfidious wretch! do you not know it? Come up hither, and I will show it you.

Aladdin went up, and presenting himself to the Sultan, the latter going before him without looking at him, said, Follow me; and then led him into his closet. When he came to the door, he said, Go in; you ought to know whereabouts your palace stood; look round, and tell me what is become of it.

Aladdin looked round, but saw nothing. He perceived very well the spot of ground his palace had stood on; but not being able to divine how it should disappear, this extraordinary and surprising event threw him into so great confusion and amazement, that he could not return one word of answer.

The Sultan growing impatient, said to him again, Where is your palace, and what is become of my daughter?—Then Aladdin, breaking silence, said to him, Sir, I see very well, and own that the palace which I have built is not in the same place it was, but is vanished; neither can I tell your majesty where it may be, but can assure you I have no hand in it.

I am not so much concerned about your palace, replied the Sultan; I value my daughter ten thousand times before it, and would have you find her out, otherwise I will cause your head to be struck off, and no consideration shall prevent it.

I beg of your majesty, answered Aladdin, to grant me forty days to make my inquiries; and if in that time I have not the success I wish for, I will come again, and offer my head at the foot of your throne, to be disposed of at your pleasure.—I give you the forty days you ask for, said the Sultan; but think not to abuse the favour I show you, by imagining you shall escape my resentment: for I will find you out in whatsoever part of the world you are.

Aladdin went out of the Sultan's presence with great humilia-

tion, and in a condition worthy of pity. He crossed the courts of the palace, hanging down his head, and in so great confusion, that he durst not lift up his eyes. The principal officers of the court, who had all professed themselves his friends, and whom he had never disoblged, instead of going up to him to comfort him, and offer him a retreat in their houses, turned their backs on him, as much to avoid seeing him, as lest he should know them. But had they accosted him with a word of comfort, or offer of service, they would have no more known Aladdin. He did not know himself, and was no longer in his senses, as plainly appeared by his asking everybody he met, and at every house, if they had seen his palace, or could tell him any news of it.

These questions made everybody believe that Aladdin was mad. Some laughed at him, but people of sense and humanity, particularly those who had had any connexion of business or friendship with him, really pitied him. For three days he rambled about the city after this manner, without coming to any resolution, or eating anything but what some good people forced him to take out of charity.

At last, as he could no longer, in his unhappy condition, stay in a city where he had formerly made so fine a figure, he quitted it, and took the road to the country; and after he had traversed several fields in a frightful uncertainty, at the approach of night he came to a river side. There, possessed by his despair, he said to himself, Where shall I seek my palace? In what province, country, or part of the world, shall I find that and my dear Princess, whom the Sultan expects from me? I shall never succeed: I had better free myself at once from so much fruitless fatigue and such bitter grief which preys upon me. He was just going to throw himself into the river, but, as a good Muslim, true to his religion, he thought he could not do it without first saying his prayers. Going to prepare himself, he went first to the river side to wash his hands and face, according to custom. But that place being steep and slippery, by reason of the water's beating against it, he slid down, and had certainly fallen into the river, but for a little rock which projected about two feet out of the earth. Happily also for him, he still had on the ring which the African magician put on his finger before he went down into the subterraneous abode to fetch the precious lamp, which had not been taken from him. In slipping down the bank he rubbed the ring so hard by holding on the rock, that immediately the same Jinnee appeared whom he saw in the cave where the magician left him. —What wouldst thou have? said the Jinnee. I am ready to obey thee as thy slave, and the slave of all those that have that ring on their finger; both I and the other slaves of the ring.

Aladdin, agreeably surprised at an apparition he so little expected in the despair he was in, replied, Save my life, Jinnee, a second time, either by showing me to the place where the palace I have caused to be built now stands, or immediately transport it back where it first stood.—What you command me, answered the Jinnee, is not in my power; I am only the slave of the ring; you must address yourself to the slave of the lamp.—If it be so, replied Aladdin, I command thee, by the power of the ring, to transport me to the place where my palace stands, in what part of the world soever it is, and set me down under the Princess Badroulboudour's window.—These words were no sooner out of his mouth, but the Jinnee transported him into Africa, to the midst of a large meadow, where his palace stood, a small distance from a great city, and set him exactly under the windows of the Princess's apartment, and then left him. All this was done almost in an instant.

Aladdin, notwithstanding the darkness of the night, knew his palace and the Princess Badroulboudour's apartment again very well; but as the night was far advanced, and all was quiet in the palace, he retired to some distance, and sat down at the foot of a large tree. There, full of hopes, and reflecting on his happiness, for which he was indebted to pure chance, he found himself in a much more peaceable situation than when he was arrested and carried before the Sultan, delivered from the danger of losing his life. He amused himself for some time with these agreeable thoughts; but not having slept for five or six days, he was not able to resist the drowsiness which came upon him, but fell fast asleep where he was.

The next morning, as soon as day appeared, Aladdin was agreeably awakened, not only by the singing of the birds which had roosted in the tree under which he had passed the night, but all those which perched in the thick trees of the palace garden. When he cast his eyes on that wonderful edifice, he felt an inexpressible joy to think he should soon be master of it again, and once more possess his dear Princess Badroulboudour. Pleased with these hopes, he immediately got up, went towards the Princess's apartment, and walked some time under her window, in expectation of her rising, that he might see her. During this expectation, he began to consider with himself from whence the cause of his misfortune proceeded; and after mature reflection, he no longer doubted that it was owing to his having put his lamp out of his sight. He accused himself of negligence, and the little care he took of it, to let it be a moment away from him. But what puzzled him most was, he could not imagine who had been so jealous of his happiness. He would soon have guessed this, if he

had known that both he and his palace were in Africa, the very name of which would soon have made him remember the magician, his declared enemy; but the Jinnee, the slave of the ring, had not made the least mention of the name of the place, nor had Aladdin asked him.

The Princess Badroulboudour rose earlier that morning than she had done since her transportation into Africa by the magician, whose presence she was forced to support once a day, because he was master of the palace; but she had always treated him so harshly, that he dared not reside in it. As she was dressing, one of the women looking through the window, perceived Aladdin, and presently ran and told her mistress. The Princess, who could not believe the news, went that moment herself to the window, and seeing Aladdin, immediately opened it. The noise the Princess made in opening the window made Aladdin turn his head that way, who, knowing the Princess, saluted her with an air that expressed his joy.—To lose no time, said she to him, I have sent to have the private door opened for you: enter, and come up; and then shut the window.

The private door, which was just under the Princess's apartment, was soon opened, and Aladdin was conducted up into the Princess's chamber. It was impossible to express the joy of those lovers at seeing each other, after a separation which they both thought was for ever. They embraced several times, and showed all the marks of a sincere love and tenderness, after an event so unforeseen and melancholy. After these embracings, and shedding tears of joy, they sat down, and Aladdin assuming the discourse, said, I beg of you, Princess, in God's name, before we talk of anything else, to tell me, both for your own sake, the Sultan your father's, and mine, what is become of an old lamp which I left upon the cornice in the hall of the four-and-twenty windows, before I went to hunting.

Alas! dear husband, answered the Princess, I am afraid our misfortune is owing to that lamp: and what grieves me most is, that I have been the cause of it.—Princess, replied Aladdin, do not blame yourself, since it was entirely my fault, and I ought to have taken more care of it. But let us now think only of repairing the loss; tell me what has happened, and into whose hands it has fallen.

Then the Princess Badroulboudour gave Aladdin an account how she changed the old lamp for a new one, which she ordered to be fetched, that he might see it, and how the next morning she found herself in the unknown country they were then in, which she was told was Africa by the traitor who had transported her thither by his magic art.

Princess, said Aladdin, interrupting her, you have informed me who the traitor is, by telling me we are in Africa. He is the most perfidious of all men; but this is neither a time nor place to give you a full account of his villainies. I desire you only to tell me what he has done with the lamp, and where he has put it.—He carries it carefully wrapped in his bosom, said the Princess; and this I can assure you, because he pulled it out before me, and showed it to me in triumph.

Princess, said Aladdin, do not be displeased that I trouble you with so many questions, since they are equally important both to you and me. But to come to what most particularly concerns me. Tell me, I conjure you, how so wicked and perfidious a man treats you.—Since I have been here, replied the Princess, he comes once every day to see me; and I am persuaded the little satisfaction he receives from his visits makes him come no oftener. All his discourse tends to persuade me to break that faith I have pledged to you, and to take him for a husband; giving me to understand, I ought not to entertain any hopes of ever seeing you again, for that you were dead, and had had your head struck off by the Sultan my father's order. He added, to justify himself, that you were an ungrateful wretch: that your good fortune was owing to him, and a great many other things of that nature which I forbear to repeat: but as he received no other answer from me but grievous complaints and tears, he was always forced to retire with as little satisfaction as he came. I doubt not his intention is to allow me time to vanquish my grief, in hopes afterwards that I may change my sentiments; and if I persevere in an obstinate refusal to use violence. But my dear husband's presence removes all my disquiets.

I am confident it is not in vain, replied Aladdin, since my Princess's fears are removed, and I think I have found the means to deliver you from both your enemy and mine: to execute this design, it is necessary for me to go to the town. I shall return by noon, and then will communicate my design to you, and tell you what must be done by you to ensure success. But that you may not be surprised, I think it proper to acquaint you that I shall change my apparel, and beg of you to give orders that I may not wait long at the private door, but that it may be opened at the first knock: all which the Princess promised to observe.

When Aladdin was got out of the palace by that door, he looked round about him on all sides, and perceiving a peasant going into the country, he hastened after him; and when he had overtaken him, made a proposal to him to change clothes, which the man agreed to: they went behind a hedge, and there made

the exchange. The countryman went about his business, and Aladdin to the city. After traversing several streets, he came to that part of the town where all sorts of merchants and artisans had their particular streets according to their trades. He went into that of the druggists; and going into one of the largest and best furnished shops, asked the druggist if he had a certain powder which he named.

The druggist looking upon Aladdin by his habit to be very poor, and that he had not money enough to pay for it, told him he had it, but that it was very dear; upon which Aladdin, penetrating into his thoughts, pulled out his purse, and showing him some gold, asked for half a drachm of the powder; which the druggist weighed, and wrapped up in a piece of paper, and gave him, telling him the price was a piece of gold. Aladdin put the money into his hand, and staying no longer in the town but just to get a little refreshment, returned to the palace, where he waited not long at the private door.—When he came into the Princess's apartment, he said to her, Princess, perhaps the aversion you tell me you have for your ravisher may be an objection to your executing what I am going to propose to you; but give me leave to tell you, it is proper that you should at this juncture dissemble a little, and do violence to your inclinations, if you would deliver yourself from him, and give my lord the Sultan your father the satisfaction of seeing you again.

If you will take my advice, continued he, dress yourself this moment in one of your richest habits, and when the African magician comes, make no difficulty to give him the best reception; receive him with an open countenance, without affectation or constraint, yet so as that, if there remains any cloud of affliction, he may imagine that time will dissipate it. In your conversation, let him understand that you strive to forget me; and that he may be the more fully convinced of your sincerity, invite him to sup with you, and give him to understand you should be glad to taste some of the best wines of his country. He will presently go to fetch you some. During his absence, put into one of the cups like that you are accustomed to drink out of, this powder, and setting it by, charge the slave you design that night to attend you, upon a signal you shall agree upon with her, to bring that cup to you. When the magician and you have eaten and drunk as much as you choose, let her bring you the cup, and change cups with him. He will take it as so great a favour that he will not refuse you, and will empty the cup; but no sooner will he have drunk it off than you will see him fall backwards. If you have any reluctance to drink out of his cup, you may pretend only to do it, without fear of being discovered; for the

effect of the powder is so quick, that he will not have time enough to know whether you drink it or not.

When Aladdin had finished, I own, answered the Princess, I shall do myself a great violence in consenting to make the magician such advances as I see are absolutely necessary for me to make ; but what cannot one resolve to do against a cruel enemy ? I will therefore follow your advice, since both my repose and yours depend on it.—After the Princess had agreed to the measures proposed by Aladdin, he took his leave of her, and went and spent the rest of the day in the neighbourhood of the palace till it was night, when he might safely return to the private door.

The Princess Badroulboudour, who was not only inconsolable to be separated from her dear husband, whom she loved from the first moment, and still continued to love more out of inclination than duty, but also from the Sultan her father, who had always showed a tender and paternal love for her, had, ever since that cruel separation, lived in great neglect of her person. She had almost, as one may say, forgot the neatness so becoming persons of her sex and quality, particularly after the first time the magician paid her a visit ; and she understood by some of the women, who knew him again, that it was he who took the old lamp in exchange for a new one, which notorious cheat rendered the sight of him more abhorred. However, the opportunity of taking the revenge he deserved sooner than she durst hope for, made her resolve to gratify Aladdin. As soon, therefore, as he was gone, she sat down at her toilet, and was dressed by her women to the best advantage, in the richest habit, most suitable to her design. Her girdle was of the finest and largest diamonds set in gold, which she suited with a necklace of pearls, six on a side, so well proportioned to that in the middle, which was the largest and most valuable, that the greatest sultaneses and queens would have been proud to have been adorned with only two of the smallest. Her bracelets, which were of diamonds and rubies intermixed, answered admirably to the richness of the girdle and necklace.

When the Princess Badroulboudour was completely dressed, she consulted her glass and women upon her adjustment ; and when she found she wanted no charms to flatter the foolish passion of the African magician, she sat down on a sofa, expecting his arrival.

The magician came at the usual hour, and as soon as he entered the great hall, where the Princess waited to receive him, she rose up in all her beauty and charms, and pointed with her hand to the most honourable place, waiting till he sat down, that she might sit at the same time, which was a piece of civility she had never shown him before.

The African magician, dazzled more with the lustre of the Prin-

cess's eyes than the glittering of the jewels with which she was adorned, was very much surprised. The majestic and graceful air with which she received him, so opposite to her former behaviour, quite confounded him.

When he was sat down, the Princess, to free him from his embarrassment, broke silence first, looking at him all the time in a manner sufficient to make him believe that he was not so odious to her as she had given him to understand before, and said to him, You are doubtless amazed to find me so much altered to-day from what I used to be; but your surprise will not be so great when I acquaint you that I am naturally of a disposition so opposite to melancholy and grief, sorrow and uneasiness, that I always strive to put them as far away as possible when I find the subject of them is past. I have reflected on what you told me of Aladdin's fate, and know the Sultan my father's temper so well, that I am persuaded with you that Aladdin could not escape the terrible effects of his rage; therefore should I continue to lament him all my life, my tears cannot recall him. For this reason, after I have paid him all the duties my love requires of me to his memory, now he is in the grave, I think I ought to endeavour to comfort myself. These are the motives of the change you see in me; and to begin to cast off all melancholy, I am resolved to banish it entirely; and persuaded you will bear me company to-night, I have ordered supper to be prepared; but as I have no wines but of China, I have a great desire to taste of the product of Africa, where I now am, and doubt not you will get some of the best.

The African magician, who looked upon the happiness of coming so soon and so easily into the Princess Badroulboudour's good graces as impossible, could not think of words expressive enough to testify how sensible he was of her favours: but to put an end the sooner to a conversation which would have embarrassed him, if he had engaged farther in it, he turned it upon the wines of Africa, and said, Of all the advantages Africa can boast, that of producing the most excellent wines is one of the principal. I have a vessel of seven years old, which has never been broached; and it is indeed not praising it too much to say it is the finest wine in the world. If my Princess, added he, will give me leave, I will go and fetch two bottles, and return again immediately.—I should be sorry to give you that trouble, replied the Princess, you had better send for them.—It is necessary that I should go myself, answered the African magician; for nobody but myself knows where the key of the cellar is laid, or has the secret to unlock the door.—If it be so, said the Princess, make haste back again; for the longer you stay, the greater will be my impatience, and we shall sit down to supper as soon as you come back.

The African magician, full of hopes of his expected happiness, rather flew than ran, and returned quickly with the wine. The Princess not doubting in the least but he would make haste, put with her own hand the powder Aladdin gave her into the cup that was set apart for that purpose. They sat down to table opposite to each other, the magician's back towards the beaufet. The Princess presented him with the best at the table, and said to him, If you please, I will entertain you with a concert of vocal and instrumental music : but as we are only two, I think conversation may be more agreeable. This the magician took as a new favour.

After they had eaten some time, the Princess called for some wine, and drank the magician's health ; and afterwards said to him, Indeed you were in the right to commend your wine, since I never tasted of any so delicious in my life.—Charming Princess, said he, holding in his hand the cup which had been presented to him, my wine becomes more exquisite by your approbation of it.—Then drink my health, replied the Princess ; you will find I understand wines.—He drank the Princess's health, and returning the cup, said, I think myself happy, Princess, that I reserved this wine for so good an occasion ; and I own I never before drank any so excellent in every respect.

When they had drank two or three cups more a-piece, the Princess, who had completely charmed the African magician by her civility and obliging behaviour, gave the signal to the slave who served them with wine, bidding her bring the cup which had been filled for herself, and at the same time bring the magician a full cup. When they both had their cups in their hands, she said to him, I know not how you here express your loves when drinking together as we are ; with us in China, the lover and his mistress reciprocally exchange cups, and drink each other's health : at the same time she presented to him the cup which was in her hand, and held out her hand to receive his.—He for his part hastened to make the exchange with the more pleasure, because he looked upon this favour as the most certain token of an entire conquest over the Princess, which raised his happiness to its height. Before he drank, he said to her, with the cup in his hand, Indeed, Princess, we Africans are not so refined in the art of love as you Chinese ; and instructing me in a lesson I was ignorant of, informs me how sensible I ought to be of the favour done me. I shall never, lovely Princess, forget my recovering, by drinking out of your cup, that life, which your cruelty, had it continued, would have made me despair of.

The Princess Badroulboudour, who began to be tired with this barefaced declaration of the African magician, interrupted him, and said, Let us drink first, and then say what you will afterwards ;

and at the same time set the cup to her lips, while the African magician, who was eager to get his wine off first, drank up the very last drop. In finishing it he had reclined his head back to show his eagerness, and remained some time in that state. The Princess kept her cup at her lips, till she saw his eyes turn in his head, and he fell backwards lifeless.

The Princess had no occasion to order the back-door to be opened to Aladdin; for her women were so disposed from the great hall to the foot of the staircase, that the word was no sooner given, that the African magician was fallen backwards, but the door opened that instant.

As soon as Aladdin entered the hall, he saw the magician stretched backwards on the sofa. The Princess Badroulboudour rose from her seat, and ran overjoyed to him to embrace him; but he stopped her, and said, Princess, it is not yet time; oblige me by retiring to your apartment, and let me be left alone a moment, while I endeavour to transport you back to China as soon as you were brought from thence.

When the Princess, her women, and eunuchs, were gone out of the hall, Aladdin shut the door, and going directly to the dead body of the magician, opened his vest, and took out the lamp, carefully wrapped up, as the Princess told him, and unfolding and rubbing it, the Jinnee immediately appeared. Jinnee, said Aladdin, I have called thee to command thee, on the part of thy good mistress this lamp, to transport this palace presently into China. To the same place from whence it was brought hither. The Jinnee bowed his head in token of obedience, and disappeared. Immediately the palace was transported into China, and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down, and both in a very short interval of time.

Aladdin went down to the Princess's apartment, and embracing her, said, I can assure you, Princess, that your joy and mine will be complete to-morrow morning. The Princess, who had not quite supped, guessing that Aladdin might be hungry, ordered the meats that were served up in the great hall, and were scarce touched, to be brought down. The Princess and Aladdin eat as much as they thought fit, and drank in like manner of the African magician's old wine; during which time their discourse could not be any otherwise than satisfactory, and then they retired to their own chamber.

From the time of the transportation of Aladdin's palace, and of the Princess Badroulboudour in it, the Sultan, that Princess's father, was inconsolable for the loss of her, as he considered it. He hardly slept night or day, and instead of taking measures

o avoid everything that could keep up his affliction, he, on the contrary, indulged it; for whereas before he used to go every morning into his closet to please himself with that agreeable prospect, he went now many times a day to renew his tears, and plunge himself into the deepest melancholy, by the idea of no more seeing that which once gave him so much pleasure, and reflecting how he had lost what was the most dear to him in this world.

The very morning of the return of Aladdin's palace, the Sultan went, by break of day, into his closet to indulge his sorrows. Collected in himself, and in a pensive mood, he cast his eyes in a melancholy manner towards the place where he remembered the palace once stood, expecting only to see an open space; but perceiving that vacancy filled up, he at first imagined it to be the effect of a fog; but looking more attentively, he was convinced beyond the power of doubt that it was his son-in-law's palace. Then joy and gladness succeeded to sorrow and grief. He returned immediately to his apartment and ordered a horse to be saddled and brought to him in all haste, which he mounted that instant, thinking he could not make speed enough to get to Aladdin's palace.

Aladdin, who foresaw what would happen, rose that morning by daybreak, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows, from whence he perceived the Sultan coming, and got down soon enough to receive him at the foot of the great staircase, and to help him to dismount. Aladdin, said the Sultan, I cannot speak to you till I have seen and embraced my daughter.

He led the Sultan into the Princess Badroulboudour's apartment, who, having been told by him, when he rose, that she was no longer in Africa, but in China, and in the capital of the Sultan her father, had just done dressing herself. The Sultan embraced her with his face bathed in tears of joy; and the Princess on her side, gave him all the testimonies of the extreme pleasure the sight of him gave her.

The Sultan was some time before he could open his lips, so great was his surprise and joy to find his daughter again, after he had given her up for lost; and the Princess, after seeing her father, let fall tears of joy.

At last the Sultan broke silence, and said, I would believe, daughter, your joy to see me makes you seem so little changed, as if no misfortune had befallen you; for a large palace cannot be so suddenly transported as yours has been, without great fright and terrible anguish. I would have you tell me all that has happened, and conceal nothing from me.

The Princess, who took great pleasure in giving the Sultan the satisfaction he demanded, said, Sir, if I appear so little altered, I beg of your majesty to consider that I received new life yesterday morning by the presence of my dear husband and deliverer Aladdin, whom I looked upon and bewailed as lost to me; and the happiness of seeing and embracing whom has almost recovered me to my former state of health. But my greatest trouble was only to find myself forced from your majesty and my dear husband; not only in respect to the inclination I bore to my husband, but from the uneasiness I laboured under besides, for fear that he, though innocent, should feel the effects of your anger, to which I knew he was left exposed. I suffered but little from the insolence of the wretch who had carried me off; for having secured the ascendant over him, I always put a stop to his disagreeable discourse, and was as little constrained as I am at present.

As to what relates to my transportation, Aladdin had no hand in it; I myself am the innocent cause of it. To persuade the Sultan of the truth of what she said, she gave him a full account how the African magician disguised himself like a seller of lamps, and offered to change new lamps for old ones; and how she amused herself in making that exchange, being entirely ignorant of the secret and importance of that lamp; how the palace and herself were carried away and transported into Africa, with the African magician, who was recollected by two of her women and the eunuch who made the exchange of the lamp, when he had the boldness to pay her the first visit, after the success of his audacious enterprise, to propose himself for her husband; how he persecuted her till Aladdin's arrival; how he and she concerted measures together to get the lamp from him again, which he carried about him; and the success they had; and particularly by her dissimulation, inviting him to supper, and giving him the cup with the powder prepared for him. For the rest, added she, I leave it to Aladdin to give you an account.

Aladdin had not much to tell the Sultan, but only said, When the private door was opened, I went up into the great hall, where I found the magician lying dead on the sofa; as I thought it not proper for the Princess to stay there any longer, I desired her to go down to her own apartment, with her women and eunuchs. As soon as I was alone, and had taken the lamp out of the magician's breast, I made use of the same secret he had done, to remove the palace, and carry off the Princess; and by that means the palace was brought into the same place where it stood before; and I have the happiness to bring back the Princess to your majesty, as you commanded me. But that your majesty may not

think that I impose upon you, if you will give yourself the trouble to go up into the hall, you shall see the magician punished as he deserved.

The Sultan, to be assured of the truth, rose up instantly, and went up into the hall, where, when he saw the magician dead, and his face already livid by the strength of the poison, he embraced Aladdin with great tenderness, and said, My son, be not displeased at my proceedings against you; they arose from my paternal love, and therefore you ought to forgive the excesses to which it hurried me.—Sir, replied Aladdin, I have not the least reason to complain of your majesty's conduct, since you did nothing but what your duty required of you. This infamous magician, the basest of men, was the sole cause of my misfortune. When your majesty has leisure, I will give you an account of another villainous action he was guilty of to me, which was no less black and base than this, from which I was preserved by the grace of God in a very particular manner.—I will take an opportunity, and that very shortly, replied the Sultan, to hear it; but in the meantime let us think only of rejoicing, and the removal of this odious object.

Aladdin ordered the magician's dead carcase to be removed and thrown on the dunghill, for the birds and beasts to prey upon. In the meantime the Sultan commanded the drums, trumpets, cymbals, and other instruments of music, to announce the public joy, and a feast of ten days to be proclaimed for joy at the return of the Princess Badroulboudour and Aladdin, with his palace.

Thus Aladdin escaped a second time the almost inevitable danger of losing his life: but this was not the last, since he ran as great a hazard a third time; the circumstances of which I shall relate.

The African magician had a younger brother, who was as great a necromancer, and even surpassed him in villainy and pernicious designs. As they did not live together, or in the same city, but oftentimes when one was in the east the other was in the west, they failed not every year to inform themselves, by their art of necromancy, where each other was, how they did, and whether they stood in need of each other's assistance.

Some time after the African magician had failed in his enterprise against Aladdin's happiness, his younger brother, who had not heard any tidings of him for a year, and was not in Africa, but in a distant country, had the curiosity to know in what part of the world he was, how he did, and what he was doing; and as he, as well as his brother, always carried his geomantic square instrument about him, he prepared the sand, cast the points, and

drew the figures. On examining the houses, he found that his brother was no longer living; by another house that he had been poisoned, and died suddenly; and by another, that it was in the capital of the kingdom of China; and that the person who poisoned him was of mean birth, and married to a Princess, a Sultan's daughter.

When the magician had after this manner informed himself of his brother's fate, he lost no time in useless regret, which could not restore him to life again; but resolving immediately to revenge his death, he took horse, and set forwards for China; where, after crossing plains, rivers, mountains, deserts, and a long tract of country without stopping, he arrived after incredible fatigues.

When he came to the capital of China, which his knowledge of geomancy pointed out to him, and being certain he had not mistaken any other kingdom for it, he took a lodging. The next day he went out, and walked through the town, not so much to observe the beauties, which were indifferent to him, but with an intention to take proper measures to execute his pernicious designs. He introduced himself into the most frequented places, where he listened to everybody's discourse. In a place where people resorted to divert themselves with all sorts of games, and where some are conversing while others play, he heard some persons talk of the virtue and piety of a woman called Fatimeh, who was retired from the world, and of the miracles she performed. As he fancied that this woman might be serviceable to him in the project he had in his head, he took one of the company aside, and desired him to tell him more particularly who that holy woman was, and what sort of miracles she performed.

What! said the person to whom he addressed himself, have you never seen or heard talk of her? She is the admiration of the whole town; first for her fasting, her austerities, and her exemplary life. Except Mondays and Fridays, she never stirs out of her little cell; and on those days on which she comes into the town, she does an infinite deal of good; for there is not a person who has the headache, but is cured by her laying her hand upon them.

The magician wanted no further information. He only asked the person in what part of the town this holy woman's cell was. After he had shown him it, and he had concluded and determined on the detestable design he had in his head, and that he might know the way again, and be fully informed, he watched all her steps the first day she went out after he had made this inquiry, without losing sight of her till evening, when he saw her re-enter her cell. When he had fully observed the place,

he went to one of those houses where they sell a certain hot liquor, and where any person may pass the night, particularly in the great heats, when the people of that country prefer lying on a mat to a bed.—About midnight, after the magician had satisfied the master of the house for what little he had called for, he went out, and proceeded directly to the cell of Fatimeh, the holy woman, the name she was known by throughout the town. He had no difficulty to open the door, which was only fastened with a latch, and he shut it again after he had got in, without any noise; and when he entered the cell, perceived Fatimeh by moonlight lying in the air on a sofa, covered only by an old mat, with her head leaning against the wall. He awakened her and clapped a dagger to her breast.

Poor Fatimeh, opening her eyes, was very much surprised to see a man with a dagger at her breast ready to stab her, and who said to her, If you cry out, or make the least noise, I will kill you; but get up and do as I bid you.

Fatimeh, who had lain down in her clothes, got up trembling with fear. Do not be so much frightened, said the magician; I only want your habit; give it me presently, and take mine. Accordingly Fatimeh and he changed clothes.—Then he said, Colour my face as yours, that I may be like you; but perceiving that the poor creature could not help trembling, to encourage her, he said, I tell you again you need not fear anything; I swear by the name of God I will not take away your life.—Fatimeh lighted her lamp, made him come into the cell, and taking a pencil and dipping it into a certain liquor, rubbed it over his face, and assured him the colour would not change, and that his face was of the same dye as her own: after which she put her own head-dress on his head, with a veil, with which she showed him how to hide his face as he passed through the town. After this, she put a long string of beads about his neck, which hung down to the middle of his body, and giving him the stick she used to walk with, in his hand, brought him a looking-glass, and bid him look if he was not as like her as possible. The magician found himself disguised as he wished to be; but he did not keep the oath he so solemnly swore to the good Fatimeh; but instead of stabbing her, for fear the blood might discover him, he strangled her; and when he found she was dead, threw her body into a cistern just by the cell.

The magician, thus disguised like the holy woman Fatimeh, spent the remainder of the night in the cell, after he had committed so horrid a murder. The next morning, two hours after sunrise, though it was not a day the holy woman used to go out on, he crept out of the cell, being well persuaded that nobody

would ask him any questions about it; or, if they should, he had an answer ready for them. As one of the first things he did after his arrival was to find out Aladdin's palace, where he was to execute his designs, he went directly thither.

As soon as the people saw the holy woman, as they imagined him to be, they presently gathered about him in a great crowd. Some begged his blessing, others kissed his hand, and others, more reserved, only the hem of his garment; while others, whether their heads ached, or they had a mind to be preserved against that distemper, stooped for him to lay his hands upon them; which he did, muttering some words in form of prayer; and, in short, counterfeited so well, that everybody took him for the holy woman.

After frequently stopping to satisfy this kind of people, who received neither good nor harm from this imposition of hands, he came at last to the square before Aladdin's palace. The crowd was so great that the eagerness to get at him increased in proportion. Those who were the most zealous and strong forced their way through the crowd to get room. There were such quarrels, and so great a noise, that the Princess, who was in the hall of four-and-twenty windows, heard it, and asked what was the matter; but nobody being able to give her an account, she ordered them to go and see, and inform her. One of her women looked out of a window, and then told her it was a great crowd of people that were gathering about the holy woman, to be cured of the headache by the imposition of her hands.

The Princess, who had for a long time heard a great deal of this holy woman, but had never seen her, conceived a great curiosity to have some conversation with her, which the chief of the eunuchs perceiving, told her it was an easy matter to bring her to her, if she desired and commanded it; and the Princess showing a desire, he immediately sent four eunuchs for the pretended holy woman.

As soon as the crowd saw the eunuchs coming, they made way, and the magician perceiving also that they were coming for him, advanced to meet them, overjoyed to find his plot took so well. Holy woman, said one of the eunuchs, the Princess wants to see you, and has sent us for you.—The Princess does me too great an honour, replied the false Fatimeh. I am ready to obey her command, and at the same time followed the eunuchs to the palace.

When the magician, who under a holy garment disguised a wicked heart, was introduced into the great hall, and perceived the Princess, he began a prayer, which contained a long enumeration of vows and good wishes for the Princess's health and prosperity, and that she might have everything she desired. Then he

displayed all his deceitful, hypocritical rhetoric, to insinuate himself into the Princess's favour under the cloak of piety, which it was no hard matter for him to do ; for as the Princess herself was naturally good, she was easily persuaded that all the world was like her, especially those who made profession of serving God in solitary retreat.

When the pretended Fatimeh had made an end of his long harangue, the Princess said to him, I thank you, good mother, for your prayers ; I have great confidence in them, and hope God will hear them. Come and sit by me.—The false Fatimeh sat down with affected modesty : then the Princess resuming her discourse, said, My good mother, I have one thing to ask you, which you must not refuse me ; which is, to stay with me, that you may entertain me with your way of living ; and that I may learn from your good example how to serve God.—Princess, said the counterfeit Fatimeh, I beg of you not to ask what I cannot consent to, without neglecting my prayers and devotion.—That shall be no hindrance to you, answered the Princess ; I have a great many apartments unoccupied ; you shall choose which you like best, and shall have as much liberty to perform your devotions, as if you were in your own cell.

The magician, who wanted nothing more than to introduce himself into Aladdin's palace, where it would be a much easier matter for him to execute his pernicious designs, under the favour and protection of the Princess, than if he had been forced to come and go from the cell to the palace, did not urge much to excuse himself from accepting the obliging offer the Princess made him. Princess, said he, whatever resolution a poor wretched woman, as I am, may have made to renounce the pomp and grandeur of this world, I dare not presume to oppose the will and commands of so pious and charitable a Princess.

Upon this the Princess rising up, said, Come along with me, I will show you what empty apartments I have, that you may make choice of which you like best. The magician followed the Princess, and of all the apartments she showed him, made choice of that which was the worst furnished, saying, that it was too good for him, and that he only accepted of it to please her.

Afterwards the Princess would have brought him back again into the great hall to make him dine with her ; but he, considering that then he should be obliged to show his face, which he had always taken care to hide, and fearing that the Princess should find out that he was not Fatimeh, he begged of her earnestly to dispense with him, telling her that he never ate anything but bread and dried fruits, and desiring to eat that slight repast in his own apartment ; that the Princess granted him, saying, You must

be as free here, good mother, as if you were in your own cell: I will order you a dinner, but remember I expect you as soon as you have finished your repast.

After the Princess had dined, and the false Fatimeh had been informed by one of the eunuchs that she was risen from the table, he failed not to wait upon her. My good mother, said the Princess, I am overjoyed to have the company of so holy a woman as yourself, who will confer a blessing upon this palace. But now I am speaking of this palace, pray how do you like it? And before I show you it all, tell me first what you think of this hall.

Upon this question, the counterfeit Fatimeh, who, to act his part the better, affected to hang down his head, without so much as ever once lifting it up, at last looked up, and surveying the hall from one end to the other, when he had examined it well, said to the Princess, As far as such a solitary being as I can judge, who am unacquainted with what the world calls beautiful, this hall is truly admirable and most beautiful; there wants but one thing.—What is that, good mother? answered the Princess; tell me, I conjure you. For my part I always believed, and have heard say, it wanted nothing; but if it does, it shall be supplied.

Princess, said the false Fatimeh, with great dissimulation, forgive me for the liberty I have taken; but my opinion is, if it can be of any importance, that if a rukh's egg were hung [up in the middle of this dome, this hall would have no parallel in the four quarters of the world, and your palace would be the wonder of the universe.

My good mother, said the Princess, what bird is a rukh, and where may one get an egg?—Princess, replied the pretended Fatimeh, it is a bird of prodigious size, which inhabits the top of Mount Caucasus: the architect who built your palace can get you one.

After the Princess Badroulboudour had thanked the false Fatimeh for what she believed her good advice, she conversed with her upon other matters; but could not forget the rukh's egg, which she made account to tell Aladdin of when he returned from hunting. He had been gone six days, which the magician knew, and therefore took advantage of his absence: but he returned that evening, after the false Fatimeh had taken leave of the Princess, and retired to his apartment. As soon as he arrived, he went directly up to the Princess's apartment, saluted and embraced her, but she seemed to receive him coldly.—My Princess, said he, I think you are not so cheerful as you used to be; has anything happened during my absence, which has displeased you, or given you any trouble or dissatisfaction? In the name of God, do not conceal it from me; I will leave nothing undone that is in

my power to please you.—It is a trifling matter, replied the Princess, which gives me so little concern that I could not have thought you could have perceived it in my countenance; but since you have unexpectedly discovered some alteration, I will no longer disguise a matter of so little consequence from you.

I always believed, as well as you, continued the Princess Badroulboudour, that our palace was the most superb, magnificent, and complete in the world. but I will tell you now what I find fault with, upon examining the hall of four-and-twenty windows. Do not you think with me, that it would be complete if a rukh's egg were hung up in the midst of the dome?—Princess, replied Aladdin, it is enough that you think there wants such a thing; you shall see by the diligence used to repair that deficiency, that there is nothing which I would not do for your sake.

Aladdin left the Princess Badroulboudour that moment, and went up into the hall of four-and-twenty windows, where pulling out of his bosom the lamp, which, after the danger he had been exposed to, he always carried about him, he rubbed it; upon which the Jinnee immediately appeared.—Jinnee, said Aladdin, there wants a rukh's egg to be hung up in the midst of the dome: I command thee, in the name of this lamp, to repair the deficiency. Aladdin had no sooner pronounced these words, but the Jinnee gave so loud and terrible a cry, that the hall shook, and Aladdin could scarce stand upright. What! wretch, said the Jinnee, in a voice that would have made the most undaunted man tremble, is it not enough that I and my companions have done everything for you, but you, by an unheard-of ingratitude, must command me to bring my master, and hang him up in the midst of this dome? This attempt deserves that you, your wife, and your palace, should be immediately reduced to ashes; but you are happy in not being the author of this request, and that it does not come from yourself. Know then, that the true author is the brother of the African magician, your enemy, whom you have destroyed as he deserved. He is now in your palace, disguised in the clothes of the holy woman Fatimeh, whom he murdered: and it is he who has suggested to your wife to make this pernicious demand. His design is to kill you, therefore take care of yourself. After these words the Jinnee disappeared.

Aladdin lost not a word of what the Jinnee had said. He had heard talk of the holy woman Fatimeh, and how she pretended to cure the headache. He returned to the Princess's apartment, and without mentioning a word of what had happened, he sat down, and complained of a great pain which had suddenly seized his head; upon which the Princess ordered the holy woman to be presently fetched, and then told him how that holy

woman came to the palace, and that she had appointed her an apartment.

When the pretended Fatimeh came, Aladdin said, Come hither, good mother; I am glad to see you here at so fortunate a time; I am tormented with a violent pain in my head, and request your assistance, by the confidence I have in your good prayers, and hope you will not refuse me that favour which you do to so many persons afflicted with this distemper. So saying he rose up, but held down his head.—The counterfeit Fatimeh advanced towards him, with his hand all the time on a dagger concealed in his girdle under his gown; which Aladdin observing, he seized his hand before he had drawn it, pierced him to the heart with his own dagger, and then threw him down on the floor dead.

My dear husband, what have you done? cried the Princess in surprise. You have killed the holy woman.—No, my Princess, answered Aladdin, without emotion, I have not killed Fatimeh, but a wicked wretch, that would have assassinated me, if I had not prevented him. This wicked man, added he, uncovering his face, has strangled Fatimeh, whom you accused me of killing, and disguised himself in her clothes, to come and murder me: but that you may know him better, he is brother to the African magician. Then Aladdin told her how he came to know those particulars, and afterwards ordered the dead body to be taken away.

Thus was Aladdin delivered from the persecution of two brothers, who were magicians. Within a few years afterwards the Sultan died in a good old age, and as he left no male children, the Princess Badroulboudour, as lawful heir to the crown, succeeded him, and communicating the power to Aladdin, they reigned together many years, and left a numerous and illustrious posterity behind them.

THE STORY OF ALI BABA AND THE FORTY ROBBERS DESTROYED BY A SLAVE

In a town in Persia there lived two brothers, one named Cassim, the other Ali Baba. Their father left them no great property; but as he had divided it equally between them, it should seem their fortune would have been equal; but chance directed otherwise.

Cassim married a wife, who, soon after their marriage, became heiress to a plentiful estate, and a good shop and warehouse full of rich merchandises; so that he all at once became one of the richest and most considerable merchants, and lived at his ease.

Ali Baba, on the other hand, who married a woman as poor as

himself, lived in a very mean habitation, and had no other means to maintain his wife and children but his daily labour, by cutting of wood in a forest near the town, and bringing it upon three asses, which were his whole substance, to town to sell.

One day, when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust, which seemed to approach towards him. He observed it very attentively, and distinguished a large body of horse coming briskly on; and though they did not talk of robbers in that country, Ali Baba began to think that they might prove so; and, without considering what might become of his asses, he was resolved to save himself. He climbed up a large thick tree, whose branches, at a little distance from the ground, divided in a circular form so close to one another, that there was but little space between them. He placed himself in the middle, from whence he could see all that passed without being seen; and this tree stood at the bottom of a single rock, which was very high above it, and so steep and craggy, that nobody could climb up it.

This troop, who were all well mounted, and well armed, came to the foot of this rock, and there dismounted. Ali Baba counted forty of them, and, by their looks and equipage, never doubted they were thieves. Nor was he mistaken in his opinion; for they were a troop of banditti, who, without doing any hurt to the neighbourhood, robbed at a distance, and made that place their rendezvous; and what confirmed him in this opinion was, every man unbridled his horse, and tied him to some shrub or other, and hung about his neck a bag of corn, which they brought behind them. Then each of them took his portmanteau, which seemed to Ali Baba to be full of gold and silver by their weight. One, who was most personable amongst them, and whom he took to be their captain, came with his portmanteau on his back under the tree in which Ali Baba was hid, and, making his way through some shrubs, pronounced these words so distinctly, *Open, Sesame*, that Ali Baba heard him.—As soon as the captain of the robbers had uttered these words, a door opened; and after he had made all his troop go in before him, he followed them, and the door shut again of itself.

The robbers stayed some time within the rock; and Ali Baba, who feared that some one, or all of them together, should come out and catch him, if he should endeavour to make his escape, was obliged to sit patiently in the tree. He was, nevertheless, tempted once or twice to get down, and mount one of their horses, and lead another, driving his asses before him with all the haste he could to town; but the uncertainty of the event made him choose the safest way.

At last the door opened again, and the forty robbers came out. As the captain went in last, he came out first, and stood to see them all pass by him; and then Ali Baba heard him make the door close by pronouncing these words, *Shut, Sesame*. Every man went and bridled his horse, fastening his portmanteau and mounting again; and when the captain saw them all ready, he put himself at their head, and they returned the same way they came.

Ali Baba did not immediately quit his tree; For, said he to himself, They may have forgotten something and come back again, and then I shall be taken. He followed them with his eyes as far as he could see them; and after that stayed a considerable time before he came down. Remembering the words the captain of the robbers made use of to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly he went among the shrubs, and perceiving the door concealed behind them, he stood before it, and said, *Open, Sesame*. The door instantly flew wide open.

Ali Baba, who expected a dark dismal place, was very much surprised to see it well lighted and spacious, cut out by men's hands in the form of a vault, which received the light from an opening at the top of the rock, cut in like manner. He saw all sorts of provisions, and rich bales of merchandises, of silk stuff, brocade, and valuable carpeting, piled upon one another; and, above all, gold and silver in great heaps, and money in great leather purses. The sight of all these riches made him believe that this cave had been occupied for ages by robbers who succeeded one another.

Ali Baba did not stand long to consider what he should do, but went immediately into the cave, and as soon as he was in, the door shut again. But this did not disturb him, because he knew the secret to open it again. He never regarded the silver, but made the best use of his time in carrying out as much of the gold coin, which was in bags, at several times, as he thought his three asses could carry. When he had done, he collected his asses, which were dispersed, and when he had loaded them with the bags, laid the wood on them in such a manner that they could not be seen. When he had done, he stood before the door, and pronouncing the words, *Shut, Sesame*, the door closed after him, for it had shut of itself while he was within, and remained open while he was out. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into a little yard, and shut the gates very carefully, threw off the wood that covered the bags, carried them into his house, and ranged them in order before his wife, who sat on a sofa.

His wife handled the bags, and finding them full of money,

suspected that her husband had been robbing, insomuch that when he brought them all in, she could not help saying, Ali Baba, have you been so unhappy as to—Be quiet, wife, interrupted Ali Baba; do not frighten yourself: I am no robber, unless he can be one who steals from robbers. You will no longer entertain an ill opinion of me, when I shall tell you my good fortune. Then he emptied the bags, which raised such a great heap of gold as dazzled his wife's eyes; and when he had done, he told her the whole adventure from the beginning to the end; and, above all, recommended it to her to keep it secret.

The wife, recovered and cured of her fears, rejoiced with her husband at their good luck, and would count the money piece by piece.—Wife, replied Ali Baba, You do not know what you undertake, when you pretend to count the money; you will never have done. I will go and dig a hole and bury it; there is no time to be lost.—You are in the right of it, husband, replied the wife, but let us know, as nigh as possible, how much we have. I will go and borrow a small measure in the neighbourhood, and measure it, while you dig the hole.—What you are going to do is to no purpose, wife, said Ali Baba; if you would take my advice, you had better let it alone; but be sure to keep the secret, and do what you please.

Away the wife ran to her brother-in-law Cassim, who lived just by, but was not then at home; and, addressing herself to his wife, desired her to lend her a measure for a little while. Her sister-in-law asked her whether she would have a great or a small one. The other asked for a small one. She bid her stay a little, and she would readily fetch one.

The sister-in-law did so, but as she knew very well Ali Baba's poverty, she was curious to know what sort of grain his wife wanted to measure, and bethought herself of artfully putting some suet at the bottom of the measure, and brought it to her with an excuse, that she was sorry that she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, set the measure upon the heap of gold, and filled it and emptied it often, at a small distance upon the sofa, till she had done: and she was very well satisfied to find the number of measures amounted to so many as they did, and went to tell her husband, who had almost finished digging the hole.—While Ali Baba was burying the gold, his wife, to show her exactness and diligence to her sister-in-law, carried the measure back again, but without taking notice that a piece of gold stuck at the bottom. Sister, said she, giving it to her again, You see that I have not kept your measure long: I am obliged to you for it, and return it with thanks.

As soon as Ali Baba's wife's back was turned, Cassim's wife looked at the bottom of the measure, and was in an inexpressible surprise to find a piece of gold stuck to it. Envy immediately possessed her breast. What! said she, has Ali Baba gold so plentiful as to measure it? Where has that poor wretch got all this gold? Cassim, her husband, was not at home, as I said before, but at his shop, which he left always in the evening. His wife waited for him, and thought the time an age; so great was her impatience to tell him the news, at which he would be as much surprised.

When Cassim came home, his wife said to him, Cassim, I warrant you, you think yourself rich, but you are much mistaken; Ali Baba is infinitely richer than you; he does not count his money, but measures it. Cassim desired her to explain the riddle, which she did, by telling him the stratagem she had made use of to make the discovery, and showed him the piece of money, which was so old a coin that they could not tell in what prince's reign it was coined.

Cassim, instead of being pleased at his brother's prosperity, conceived a mortal jealousy, and could not sleep all that night for it, but went to him in the morning before sunrise.—Now Cassim, after he had married the rich widow, never treated Ali Baba as a brother, but forgot him. Ali Baba, said he, accosting him, you are very reserved in your affairs; you pretend to be miserably poor, and yet you measure gold.—How, brother! replied Ali Baba; I do not know what you mean: explain yourself.—Do you pretend ignorance, replied Cassim, showing him the piece of gold his wife had given him. How many of these pieces, added he, have you? My wife found this at the bottom of the measure you borrowed yesterday.

By this discourse, Ali Baba perceived that Cassim and his wife, through his own wife's folly, knew what they had so much reason to keep secret; but what was done could not be recalled; therefore without showing the least surprise or trouble, he confessed all, and told his brother by what chance he had discovered this retreat of the thieves, and in what place it was; and offered him part of his treasure to keep the secret.—I expect as much, replied Cassim haughtily; but I will know exactly where this treasure is, and the signs and tokens how I may go to it myself when I have a mind; otherwise I will go and inform against you, and then you will not only get no more, but will lose all you have got, and I shall have my share for my information.

Ali Baba, more out of his natural good temper than frightened by the insulting menaces of a barbarous brother, told him all he desired, and even the very words he was to make use of to go into the cave and to come out again.

Cassim, who wanted no more of Ali Baba, left him, resolving to be beforehand with him, and hoping to get all the treasure to himself. He rose early the next morning a long time before the sun, and set out with ten mules loaded with great chests, which he designed to fill; proposing to carry many more the next time, according to the riches he found; and followed the road which Ali Baba had told him. He was not long before he came to the rock, and found out the place by the tree, and other marks his brother had given him.—When he came to the door, he pronounced these words, *Open, Sesame*, and it opened; and when he was in, shut again. In examining the cave, he was in great admiration to find much more riches than he apprehended by Ali Baba's relation. He was so covetous and fond of riches, that he could have spent the whole day in feasting his eyes with so much treasure, if the thought that he came to carry some away with him, and loading his mules, had not hindered him. He laid as many bags of gold as he could carry away at the door, and coming at last to open the door, his thoughts were so full of the great riches he should possess, that he could not think of the necessary word; but instead of *Sesame*, said *Open, Barley*, and was much amazed to find that the door did not open, but remained fast shut. He named several sorts of grain, all but the right, and the door would not open.

Cassim never expected such an accident, and was so frightened at the danger he was in, that the more he endeavoured to remember the word *Sesame*, the more his memory was confounded, and he had as much forgotten it as if he had never heard it in his life before. He threw down the bags he had loaded himself with, and walked hastily up and down the cave, without having the least regard to all the riches that were round him. In this miserable condition we will leave him, bewailing his fate, and undeserving of pity.

About noon the robbers returned to their cave, and at some distance from it saw Cassim's mules straggling about the rock, with great chests on their backs. Alarmed at this novelty they galloped full speed to the cave. They drove away the mules, which Cassim had neglected to fasten, and they strayed away through the forest so far, that they were soon out of sight. The robbers never gave themselves the trouble to pursue the mules, they were more concerned to know who they belonged to. And while some of them searched about the rock, the captain and the rest went directly to the door, with their naked sabres in their hands: and pronouncing the words it opened.

Cassim, who heard the noise of the horses' feet from the middle of the cave, never doubted of the coming of the robbers and his

approaching death; but resolved to make one effort to escape from them. To this end he stood ready at the door, and no sooner heard the word *Sesame*, which he had forgotten, and saw the door open, but he jumped briskly out, and threw the captain down, but could not escape the other robbers, who with their sabres soon deprived him of life.

The first care of the robbers after this was to go into the cave. They found all the bags which Cassim had brought to the door, to be more ready to load his mules with, and carried them all back again to their places, without perceiving what Ali Baba had taken away before. Then holding a council, and deliberating upon this matter, they guessed that Cassim when he was in, could not get out again; but then could not imagine how he got in. It came into their heads that he might have got down by the top of the cave; but the opening by which it received light was so high, and the top of the rock so inaccessible without, besides that nothing showed that he had done so, that they believed it impracticable for them to find out. That he came in at the door they could not satisfy themselves, unless he had the secret of making it open.—In short, none of them could imagine which way he entered; for they were all persuaded that nobody knew their secret, little imagining that Ali Baba had watched them. But, however it happened, it was a matter of the greatest importance to them to secure their riches. They agreed therefore to cut Cassim's body into four quarters, and to hang two on one side, and two on the other, within the door of the cave, to terrify any person that should attempt the same thing, determining not to return to the cave till the stench of the body was completely exhaled.

They had no sooner taken this resolution, but they executed it; and when they had nothing more to detain them, they left the place of their retreat well closed. They mounted their horses, and went to beat the roads again, and to attack the caravans they should meet.

In the meantime Cassim's wife was very uneasy when night came, and her husband was not returned. She ran to Ali Baba in a terrible fright, and said, I believe, brother-in-law, that you know that Cassim, your brother, is gone to the forest, and upon what account: it is now night, and he is not returned: I am afraid some misfortune has come to him.—Ali Baba, who never disputed but that his brother, after what he had said to him, would go to the forest, declined going himself that day, for fear of giving him any umbrage; therefore told her, without any reflection upon her husband's unhandsome behaviour, that she need not frighten herself, for that certainly Cassim did not think it proper to come into the town till the night should be pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep this thing secret, was the more easily persuaded to believe him. She went home again, and waited patiently till midnight. Then her fear redoubled with grief the more sensible, because she durst not vent it, nor show it, but was forced to keep it secret from the neighbourhood. Then, as if her fault had been irreparable, she repented of her foolish curiosity, and cursed her desire of penetrating into the affairs of her brother and sister-in-law. She spent all that night in weeping; and as soon as it was day, went to them, telling them, by her tears, the cause of her coming.

Ali Baba did not wait for his sister-in-law to desire him to go and see what was become of Cassim, but went immediately with his three asses, begging of her at first to moderate her affliction. He went to the forest, and when he came near the rock, and having seen neither his brother nor his mules in his way, he was very much surprised to see some blood spilt by the door, which he took for an ill-omen; but when he had pronounced the word, and the door opened, he was much more startled at the dismal sight of his brother's quarters. He was not long in determining how he should pay the last dues to his brother, and, without remembering the little brotherly friendship he had for him, went into the cave, to find something to wrap them in, and loaded one of his asses with them, and covered them over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before; and then bidding the door shut, came away: but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he came home, he drove the two asses loaded with gold into his little yard, and left the care of unloading them to his wife, while he led the other to his sister-in-law's.

Ali Baba knocked at the door, which was opened by Morgiana, a cunning, intelligent slave, fruitful in inventions to insure success in the most difficult undertakings: and Ali Baba knew her to be such. When he came into the court, he unloaded the ass, and, taking Morgiana aside, said to her, The first thing I ask of you is an inviolable secrecy, which you will find is necessary both for your mistress's sake and mine. Your master's body is contained in these two bundles, and our business is, to bury him as if he died a natural death. Go, tell your mistress I want to speak with her; and mind what I say to you.

Morgiana went to her mistress, and Ali Baba followed her. Well, brother, said she, with great impatience, what news do you bring me of my husband? I perceive no comfort in your countenance.—Sister, answered Ali Baba, I cannot tell you anything before you hear my story from the beginning to the end, without speak-

ing a word ; for it is as of great importance to you as to me to keep what has happened secret.—Alas ! said she, this preamble lets me know that my husband is dead : but at the same time I know the necessity of the secrecy you require of me, and I must constrain myself : say on ; I will hear you.

Then Ali Baba told his sister the success of his journey, till he came to the finding of Cassim's body. Now, said he, sister, I have something to tell you, which will afflict you much the more, because it is what you so little expect ; but it cannot now be remedied ; and if anything can comfort you, I offer to put that little which God hath sent me, to what you have, and marry you ; assuring you that my wife will not be jealous, and that we shall live happily together. If this proposal is agreeable to you, we must think of acting so, as that my brother should appear to have died a natural death. I think you may leave the management of it to Morgiana, and I will contribute all that lies in my power.

What could Cassim's widow do better than accept of this proposal ? For though her first husband had left behind him plentiful substance, this second was much richer, and by the discovery of this treasure might be much more so. Instead of rejecting the offer, she looked upon it as a reasonable motive to comfort her and drying up her tears, which began to flow abundantly, and suppressing the outcries usual with women who have lost their husbands, showed Ali Baba she approved of his proposal.—Ali Baba bade the widow, and recommended to Morgiana to act her part well, and then returned home with his ass.

Morgiana went out at the same time to an apothecary, and asked him for a sort of lozenges, which he prepared, and were very efficacious in the most dangerous distempers. The apothecary asked her who was sick at her master's. She replied with a sigh, her good master Cassim himself : that they knew not what his distemper was, but that he could neither eat nor speak.—After these words Morgiana carried the lozenges home with her, and the next morning went to the same apothecary's again, and, with tears in her eyes, asked for an essence which they used to give to sick people only when at the last extremity. Alas ! said she, taking it from the apothecary, I am afraid that this remedy will have no better effect than the lozenges, and that I shall lose my good master.

On the other hand, as Ali Baba and his wife were often seen to go between Cassim's and their own house all that day, and to seem melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and Morgiana, who told it everywhere that her master was dead.

The next morning soon after day appeared, Morgiana, who knew

a certain old cobbler that opened his stall early, before other people, went to him, and, bidding him good-morrow, put a piece of gold into his hand.—Well, said Baba Mustapha, which was his name, and who was a merry old fellow, looking on the gold, though it was hardly daylight, and seeing what it was, this is good hansel : what must I do for it? I am ready.

Baba Mustapha, said Morgiana, you must take with you your sewing tackle, and go with me ; but I must tell you, I shall blindfold you when you come to such a place.

Baba Mustapha seemed to boggle a little at these words. Oh, oh ! replied he, you would have me do something against my conscience, or against my honour.—God forbid ! said Morgiana, putting another piece of gold into his hand, that I should ask anything that is contrary to your honour ; only come along with me and fear nothing.

Baba Mustapha went with Morgiana, who, after she had bound his eyes with a handkerchief, at the place she told him of, carried him to her deceased master's house, and never unloosed his eyes till he came into the room where she had put the corpse together.—Baba Mustapha, said she, you must make haste, and sew these quarters together ; and when you have done, I will give you another piece of gold.

After Baba Mustapha had done, she blindfolded him again, gave him the third piece of gold, as she promised, recommending secrecy to him, carried him back to the place where she first bound his eyes, pulled off the bandage, and let him go home, but watched him that he returned to his stall, till he was quite out of sight, for fear he should have the curiosity to return and dodge her, and then went home.

By the time Morgiana had warmed some water to wash the body, Ali Baba came with incense to embalm it, and bury it with the usual ceremonies. Not long after, the joiner, according to Ali Baba's orders, brought the coffin, which Morgiana, that he might find out nothing, received at the door, and helped Ali Baba to put the body into it ; and as soon as he had nailed it up, she went to the mosque to tell the imam that they were ready. The people of the mosque, whose business it was to wash the dead, offered to perform their duty, but she told them it was done already.

Morgiana had scarce got home before the imam and the other ministers of the mosque came. Four neighbours carried the corpse on their shoulders, to the burying-ground, following the imam, who recited some prayers. Morgiana as a slave to the deceased, followed the corpse, weeping, beating her breast, and tearing her hair ; and Ali Baba came after with some neighbours,

who often relieved the others in carrying the corpse to the burying-ground.

Cassim's wife stayed at home mourning, uttering lamentable cries with the women of the neighbourhood, who came according to custom during the funeral, and, joining their lamentations with hers, filled the quarter, far and near, with sorrow.

In this manner Cassim's melancholy death was concealed and hushed up between Ali Baba, his wife, Cassim's widow, and Morgiana, with so much contrivance, that nobody in the city had the least knowledge or suspicion of it.

Three or four days after the funeral, Ali Baba removed his few goods to his brother's widow's house; but the money he had taken from the robbers he conveyed thither by night; and soon after the marriage with his sister-in-law was published, and as these marriages are common in our religion, nobody was surprised. As for Cassim's shop, Ali Baba gave it to his own eldest son, who had been some time out of his apprenticeship to a great merchant, promising him withal, that if he managed well, he would soon give him a fortune to marry very advantageously according to his situation.

Let us now leave Ali Baba to enjoy the beginning of his good fortune, and return to the forty robbers.

They came again at the appointed time to visit their retreat in the forest; but how great was their surprise to find Cassim's body taken away, and some of their bags of gold. We are certainly discovered, said the captain, and shall be undone, if we do not take care and speedily apply some remedy; otherwise we shall insensibly lose all the riches which our ancestors have been so many years amassing together with so much pains and danger. All that we can think of this loss which we have sustained is, that the thief whom we have surprised had the secret of opening the door, and we came luckily as he was coming out: but his body being removed, and with it some of our money, plainly shows that he has an accomplice; and as it is likely that there were but two who had got this secret, and one has been caught, we must look narrowly after the other. What say you to it, my lads?

All the robbers thought the captain's proposal so reasonable, that they unanimously approved of it, and agreed that they must lay all other enterprises aside, to follow this closely, and not give it up till they had succeeded.

I expected no less, said the captain, from your courage and bravery: but, first of all, one of you who is bold, artful, and enterprising, must go into the town dressed like a traveller and stranger, and exert all his contrivance to try if he can hear any

talk of the strange death of the man whom we have killed, as he deserved, and to endeavour to find out who he was, and where he lived. This is a matter of the first importance for us to know, that we may do nothing which we may have reason to repent of, by discovering ourselves in a country where we have lived so long unknown, and where we have so much reason to continue; but to warn that man who shall take upon himself this commission, and to prevent our being deceived by his giving us a false report, which may be the cause of our ruin, I ask you all, if you do not think it fit that in that case he shall submit to suffer death?

Without waiting for the suffrages of his companions, one of the robbers started up, and said, I submit to this law, and think it an honour to expose my life, by taking such a commission upon me; but remember, at least, if I do not succeed, that I neither wanted courage nor good-will to serve the troop.

After this robber had received great commendations from the captain and his comrades, he disguised himself so that nobody would take him for what he was; and taking his leave of the troop that night, went into the town just at daybreak; and walked up and down till he came to Baba Mustapha's stall, which was always open before any of the shops of the town.

Baba Mustapha was set on his seat with an awl in his hand, just going to work. The robber saluted him, bidding him good-morrow; and perceiving that he was very old, he said, Honest man, you begin to work very early: is it possible that any one of your age can see so well? I question, if it was somewhat lighter, whether you could see to stitch.

Certainly, replied Baba Mustapha, you must be a stranger, and do not know me; for, old as I am, I have extraordinarily good eyes; and you will not doubt it when I tell you that I sewed a dead body together in a place where I had not so much light as I have now.

The robber was overjoyed to think that he had addressed himself, at his first coming into the town, to a man who gave him the intelligence he wanted, without asking him.—A dead body! replied he with amazement, to make him explain himself. What could you sew up a dead body for? added he: you mean, you sewed up his winding-sheet.—No, no, answered Baba Mustapha, I know what I say; you want to have me speak out, but you shall know no more.

The robber wanted no greater insight to be persuaded that he had discovered what he came about. He pulled out a piece of gold, and putting it into Baba Mustapha's hand, said to him, I do not want to know your secret, though I can assure you

I would not divulge it, if you trusted me with it. The only thing which I desire of you, is to do me the favour to show the house where you stitched up the dead body.

If I would do you that favour which you ask of me, replied Baba Mustapha, holding the money in his hand, ready to return it, I assure you I cannot; and you may believe me, on my word, I was carried to a certain place, where they first blinded me, and then led me to the house, and brought me back again after the same manner; therefore you see the impossibility of doing what you desire.

Well, replied the robber, you may remember a little of the way that you were led blindfold. Come, let me blind your eyes at the same place. We will walk together by the same way and turnings; perhaps you may remember some part; and as everybody ought to be paid for their trouble, there is another piece of gold for you: gratify me in what I ask you. So saying, he put another piece of gold into his hand.

The two pieces of gold were great temptations to Baba Mustapha. He looked at them a long time in his hand without saying a word, thinking with himself what he should do; but at last he pulled out his purse and put them in. I cannot assure you, said he to the robber, that I remember the way exactly; but, since you desire it, I will try what I can do. At these words Baba Mustapha rose up, to the great satisfaction of the robber, and without shutting up his shop, where he had nothing valuable to lose, he led the robber to the place where Morgiana bound his eyes.—It was here, said Baba Mustapha, I was blindfolded; and I turned as you see me. The robber, who had his handkerchief ready, tied it over his eyes, and walked by him till he stopped, partly leading him, and partly guided by him. I think, said Baba Mustapha, I went no farther, and he had now stopped directly at Cassim's house, where Ali Baba lived then; upon which the thief, before he pulled off the band, marked the door with a piece of chalk, which he had ready in his hand; and when he pulled it off, he asked him if he knew whose house that was; to which Baba Mustapha replied, that as he did not live in that neighbourhood he could not tell.

The robber, finding that he could discover no more from Baba Mustapha, thanked him for the trouble he had given him, and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha parted, Morgiana went out of Ali Baba's house for something, and coming home again, seeing the mark the robber had made, she stopped to observe it. What is the meaning of this mark? said she to her-

self; somebody intends my master no good, or else some boy has been playing the rogue with it: with whatever intention it was done, added she, it is good to guard against the worst. Accordingly she went and fetched a piece of chalk, and marked two or three doors on each side in the same manner, without saying a word to her master or mistress.

In the meantime the thief rejoined his troop again in the forest, and told them the good success he had; expatiating upon his good fortune, in meeting so soon with the only person who could inform him of what he wanted to know. All the robbers listened to him with the utmost satisfaction; when the captain, after commending his diligence, addressing himself to them all said, Comrades, we have no time to lose: let us all set off well armed, without its appearing who we are; and that we may not give any suspicion, let one or two go privately into the town together, and appoint the rendezvous in the great square; and in the meantime our comrade, who brought us the good news, and I, will go and find out the house, that we may consult what is best to be done.

This speech and plan were approved by all, and they were soon ready. They filed off in small parcels of two or three, at the proper distance from each other; and all got into the town without being in the least suspected. The captain and he that came in the morning as a spy, came in last of all. He led the captain into the street where he had marked Ali Baba's house, and when they came to one of the houses which Morgiana had marked, he pointed it out. But going a little farther, to prevent being taken notice of, the captain observed that the next door was chalked after the same manner, and in the same place: and showing it to his guide, asked him which house it was, that or the first. The guide was so confounded, that he knew not what answer to make; and much less, when he and the captain saw five or six houses besides marked after the same manner. He assured the captain, with an oath, that he had marked but one, and could not tell who had chalked the rest so like to that which he marked, and owned, in that confusion, he could not distinguish it.

The captain, finding that their design proved abortive, went directly to the place of rendezvous, and told the first of his troop that he met, that they had lost their labour, and must return to their cave the same way as they came. He himself set the example, and they all returned as they came.

When the troop was all got together, the captain told them the reason of their returning; and presently the conductor was declared by all worthy of death. He condemned himself, ac-

knowledging that he ought to have taken better precaution, and kneeled down to receive the stroke from him that was appointed to cut off his head.

But as it was the safety of the troop that an injury should not go unpunished, another of the gang, who promised himself that he should succeed better, presented himself, and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done; and being shown the house, marked it, in a place more remote from sight, with red chalk.

Not long after, Morgiana, whose eyes nothing could escape, went out, and seeing the red chalk, and arguing after the same manner with herself, marked the other neighbours' houses in the same place and manner.

The robber, at his return to his company, valued himself very much upon the precaution he had taken, which he looked upon as an infallible way of distinguishing Ali Baba's house from his neighbours'; and the captain and all of them thought it must succeed. They conveyed themselves into the town in the same manner as before; and when the robber and his captain came to the street, they found the same difficulty; at which the captain was enraged, and the robber in as great confusion as his predecessor.

Thus the captain and his troop were forced to retire a second time, and much more dissatisfied; and the robber, as the author of the mistake, underwent the same punishment, which he willingly submitted to.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information about Ali Baba's house. He found, by their example, that their heads were not so good as their hands on such occasions; and therefore resolved to take upon himself this important commission.

Accordingly he went and addressed himself to Baba Mustapha, who did him the same piece of service he had done to the former. He never amused himself with setting any particular mark on the house, but examined and observed it so carefully, by passing often by it, that it was impossible for him to mistake it.

The captain, very well satisfied with his journey, and informed of what he wanted to know, returned to the forest; and when he came into the cave, where the troop waited for him, he said, Now, comrades, nothing can prevent our full revenge; I am certain of the house, and in my way hither I have thought how to put it in execution, and if any one knows a better expedient, let him communicate it. Then he told them his contrivance; and as they approved of it, he ordered them to go into the towns and

villages about, and buy nineteen mules, and thirty-eight large leather jars, one full, and the others all empty.

In two or three days' time the robbers purchased the mules and jars, and as the mouths of the jars were rather too narrow for his purpose, the captain caused them to be widened; and after having put one of his men into each, with the weapons which he thought fit, leaving open the seam which had been undone to leave them room to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, when the nineteen mules were loaded with thirty-seven robbers in jars and the jar of oil, the captain, as their driver, set out with them, and reached the town by the dusk of the evening, as he intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to have knocked; but was prevented by his sitting there after supper, to take a little fresh air. He stopped his mules, and addressed himself to him, and said, I have brought some oil here, a great way, to sell at to-morrow's market; and it is now so late, that I do not know where to lodge. If I should not be troublesome to you, do me the favour to let me pass the night with you, and I shall be very much obliged to you.

Though Ali Baba had seen the captain of the robbers in the forest, and had heard him speak, it was impossible for him to know him in the disguise of an oil merchant. He told him he should be welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave he had, and ordered him, when the mules were unloaded, not only to put them into the stable, but to give them corn and hay; and then went to Morgiana, to bid her get a good hot supper for his guest, and make him a good bed.

He did more. To make his guest as welcome as possible, when he saw the captain had unloaded his mules, and that they were put into the stable as he ordered, and he was looking for a place to pass the night in the air, he brought him into the hall where he received his company, telling him he would not suffer him to be in the court. The captain excused himself, on pretence of not being troublesome; but really to have room to execute his design, and it was not till after the most pressing importunity that he yielded. Ali Baba, not content to keep company with the man who had a design on his life, till supper was ready, continued talking with him till it was ended, and repeating his offer of service.

The captain rose up at the same time, and went with him to the door; and while Ali Baba went into the kitchen to speak to Morgiana, he went into the yard, under pretence of looking at

his mules. Ali Baba, after charging Morgiana afresh to take great care of his guest, said to her, To-morrow I design to go to the bath before day: take care my bathing linen be ready, and give them to Abdallah, which was the slave's name, and make me some good broth against I come back. After this he went to bed.

In the meantime, the captain of the robbers went from the stable to give his people orders what to do; and beginning at the first jar, and so on to the last, said to each man, As soon as I throw some stones out of the chamber window where I lie, do not fail to cut the jar open with the knife you have about you, pointed and sharpened for the purpose, and come out, and I will be presently with you.—After this he returned into the kitchen, and Morgiana taking up a light, conducted him to his chamber, where, after she had asked him if he wanted anything, she left him; and he, to avoid any suspicion, put the light out soon after, and laid himself down in his clothes, that he might be the more ready to rise again.

Morgiana, remembering Ali Baba's orders, got his bathing linen ready, and ordered Abdallah, who was not then gone to bed, to set on the pot for the broth; but while she skimmed the pot the lamp went out, and there was no more oil in the house, nor any candles. What to do she did not know, for the broth must be made. Abdallah seeing her very uneasy, said, Do not fret and tease yourself, but go into the yard, and take some oil out of one of the jars.

Morgiana thanked Abdallah for his advice; and while he went to bed, near Ali Baba's room, that he might be the better able to rise and follow Ali Baba to the bath, she took the oil pot, and went into the yard; and as she came nigh the first jar, the robber within said softly, Is it time?

Though the robber spoke low, Morgiana was struck with the voice the more, because the captain, when he unloaded the mules, opened this and all the other jars, to give air to his men, who were ill enough at their ease, without wanting room to breathe.

Any other slave but Morgiana, so surprised as she was to find a man in a jar, instead of the oil she wanted, would have made such a noise, as to have given an alarm, which would have been attended with ill consequences; whereas Morgiana, apprehending immediately the importance of keeping the secret, and the danger Ali Baba, his family, and she herself, were in, and the necessity of applying a speedy remedy without noise, conceived at once the means, and collecting herself without showing the least emotion, answered, Not yet, but presently.—She went in this

manner to all the jars, giving the same answer, till she came to the jar of oil.

By this means, Morgiana found that her master Ali Baba, who thought that he had entertained an oil merchant, had admitted thirty-eight robbers into his house; looking on this pretended merchant as their captain. She made what haste she could to fill her oil pot, and returned into her kitchen; where, as soon as she had lighted her lamp, she took a great kettle, and went again to the oil jar, filled the kettle, and set it on a great wood fire to boil; and as soon as it boiled, went and poured enough into every jar to stifle and destroy the robber within.

When this action, worthy of the courage of Morgiana, was executed without any noise, as she had projected, she returned into the kitchen with the empty kettle, and shut the door; and having put out the great fire she had made to boil the oil, and leaving just enough to make the broth, put out also the lamp, and remained silent; resolving not to go to bed till she had observed what was to follow through a window of the kitchen, which opened into the yard, as far as the darkness of the night permitted.

She had not waited a quarter of an hour, before the captain of the robbers waked, got up, and opened the window; and finding no light, and hearing no noise, nor any one stirring in the house, gave the signal, by throwing little stones, several of which hit the jars, as he doubted not by the sound they gave. Then he listened, and neither hearing nor perceiving anything whereby he could judge that his companions stirred, he began to grow very uneasy, and threw stones again a second and third time, and could not comprehend the reason that none of them should answer to his signal: cruelly alarmed, he went softly down into the yard, and going to the first jar, and asking the robber, whom he thought alive, if he was asleep, he smelled the hot boiled oil, which sent forth a steam out of the jar, and knew thereby that his plot to murder Ali Baba and plunder his house was discovered. Examining all the jars one after another, he found that all his gang were dead; and by the oil he missed out of the last jar, he guessed at the means and manner of their deaths. Enraged to despair at having failed in his design, he forced the lock of a door, that led from the yard to the garden, and, climbing over the walls of several gardens, at last made his escape.

When Morgiana heard no noise, and found, after waiting some time, that the captain did not return, she guessed that he chose rather to make his escape by the gardens than by the street-door, which was double locked; satisfied and pleased to have

succeeded so well, and secured the house, she went to bed and fell asleep.

Ali Baba rose before day, and, followed by his slave, went to the baths, entirely ignorant of the amazing accident that had happened at home; for Morgiana did not think it right to wake him before for fear of losing her opportunity; and afterwards she thought it needless to disturb him.

When he returned from the baths, and the sun had risen, he was very much surprised to see the oil jars, and that the merchant was not gone with the mules. He asked Morgiana, who opened the door, and had let all things stand as they were, that he might see them, the reason of it.—My good master, answered she, God preserve you and all your family! You will be better informed of what you wish to know when you have seen what I have to show you, if you will give yourself the trouble to follow me.

As soon as Morgiana had shut the door, Ali Baba followed her; and when she brought him into the yard, she bid him look into the first jar, and see if there was any oil. Ali Baba did so, and seeing a man, started back frightened, and cried out. Do not be afraid, said Morgiana; the man you see there can neither do you nor anybody else any harm. He is dead.—Ah, Morgiana! said Ali Baba, what is it you show me? Explain the meaning of it to me.—I will, replied Morgiana; moderate your astonishment, and do not excite the curiosity of your neighbours; for it is of great importance to keep this affair secret. Look in all the other jars.

Ali Baba examined all the other jars, one after another; and when he came to that which had the oil in it, he found it prodigiously sunk, and stood for some time motionless, sometimes looking on the jars, and sometimes on Morgiana, without saying a word, so great was his surprise: at last, when he had recovered himself, he said, And what is become of the merchant?

Merchant! answered she: he is as much one as I am. I will tell you who he is, and what is become of him; but you had better hear the story in your own chamber; for it is time for your health that you had your broth after your bathing.

While Ali Baba went into his chamber, Morgiana went into the kitchen to fetch the broth, and carry it to him: but before he would drink it, he first bid her satisfy his impatience, and tell him the story with all its circumstances; and she obeyed him.

Last night, sir, said she, when you were gone to bed, I got your bathing linen ready, and gave them to Abdallah; afterwards I set on the pot for the broth, and as I was skimming the pot, the lamp,

for want of oil, went out ; and as there was not a drop more in the house, I looked for a candle, but could not find one. Abdallah, seeing me vexed, put me in mind of the jars of oil which stood in the yard. I took the oil pot, and went directly to the jar which stood nearest to me ; and when I came to it, I heard a voice within it say, Is it time ? Without being dismayed, and comprehending immediately the malicious intention of the pretended oil merchant, I answered, Not yet, but presently. Then I went to the next, and another voice asked me the same question, and I returned the same answer ; and so on, till I came to the last, which I found full of oil ; with which I filled my pot.

When I considered that there were thirty-seven robbers in the yard, who only waited for a signal to be given by the captain, whom you took to be an oil merchant, and entertained so handsomely, I thought there was no time to be lost : I carried my pot of oil into the kitchen, lighted the lamp, and afterwards took the biggest kettle I had, went and filled it full of oil, and set it on the fire to boil, and then went and poured as much into each jar as was sufficient to prevent them from executing the pernicious design they came about : after this I retired into the kitchen, and put out the lamp ; but before I went to bed, I waited at the window to know what measures the pretended merchant would take.

After I had watched some time for the signal, he threw some stones out of the window against the jars, and neither hearing nor perceiving anybody stirring, after throwing three times, he came down, and I saw him go to every jar, after which, through the darkness of the night, I lost sight of him. I waited some time longer, and finding that he did not return, I never doubted but that, seeing he had missed his aim, he had made his escape over the walls of the garden. Persuaded that the house was now safe, I went to bed.

This, said Morgiana, is the account you asked of me ; and I am convinced it is the consequence of an observation which I had made for two or three days before, but did not think fit to acquaint you with ; for when I came in one morning early, I found our street-door marked with white chalk, and the next morning with red ; and both times, without knowledge what was the intention of those chalks, I marked two or three neighbours' doors on each hand after the same manner. If you reflect on this, and what has since happened, you will find it to be a plot of the robbers of the forest, of whose gang there are two wanting, and now they are reduced to three ; all this shows that they had sworn your destruction, and it is proper you should stand upon your guard, while there is one of them alive : for my part I shall

not neglect anything necessary to your preservation, as I am in duty bound.

When Morgiana had left off speaking, Ali Baba was so sensible of the great service she had done him, that he said to her, I will not die without rewarding you as you deserve: I owe my life to you, and for the first token of my acknowledgment I will give you your liberty from this moment, till I can complete your recompense as I intend. I am persuaded with you that the forty robbers have laid all manner of snares for me: God, by your means, has delivered me from them, and I hope will continue to preserve me from their wicked designs, and by averting the danger which threatened me, will deliver the world from their persecution and their cursed race. All that we have to do is to bury the bodies of these pests of mankind immediately, and with all the secrecy imaginable, that nobody may suspect what has become of them. But that Abdallah and I will undertake.

Ali Baba's garden was very long, and shaded at the farther end by a great number of large trees. Under these trees he and the slave went and dug a trench, long and wide enough to hold all the robbers, and as the earth was light, they were not long doing it. Afterwards they lifted the bodies out of the jars, took away their weapons, carried them to the end of the garden, laid them in the trench, and levelled the ground again. When this was done, Ali Baba hid the jars and weapons; and as for the mules, as he had no occasion for them, he sent them at different times to be sold in the market by his slave.

While Ali Baba took these measures to prevent the public from knowing how he came by his riches in so short a time, the captain of the forty robbers returned to the forest, in most inconceivable mortification; and in the agitation, or rather confusion, he was in at his success, so contrary to what he had promised himself, he entered the cave, not being able, all the way from the town, to come to any resolution what to do to Ali Baba.

The loneliness of the dark place seemed frightful to him. Where are you, my brave lads, cried he, old companions of my watchings, inroads, and labour? What can I do without you? Did I collect you to lose you by so base a fate, and so unworthy your courage? Had you died with your sabres in your hands, like brave men, my regret had been less! When shall I get so gallant a troop again? And if I could, can I undertake it without exposing so much gold and treasure to him who hath already enriched himself out of it? I cannot, I ought not to think of it, before I have taken away his life. I will undertake that myself, which I could not accomplish with so powerful assistance; and when I

have taken care to secure this treasure from being pillaged, I will provide for it new masters and successors after me, who shall preserve and augment it to all posterity. This resolution being taken, he was not at a loss how to execute it; but, easy in his mind, and full of hopes, he slept all that night very quietly.

When he awoke early next morning, as he had proposed, he dressed himself, agreeably to the project he had in his head, and went to the town, and took a lodging in a khan. And as he expected what had happened at Ali Baba's might make a great noise in the town, he asked his host, by way of discourse, what news there was in the city. Upon which the innkeeper told him a great many things, which did not concern him in the least. He judged by this, that the reason why Ali Baba kept this affair so secret was for fear people should know where the treasure lay, and the means of coming at it; and because he knew his life would be sought upon account of it. And this urged him the more to neglect nothing to rid himself of so dangerous a person.

The next thing that the captain had to do was to provide himself with a horse, to convey a great many sorts of rich stuffs and fine linen to his lodging, which he did by a great many journeys to the forest, but with all the necessary precautions imaginable to conceal the place whence he brought them. In order to dispose of the merchandises, when he had amassed them together, he took a furnished shop, which happened to be opposite to that which was Cassim's, which Ali Baba's son had not long occupied.

He took upon him the name of Cogia Houssain, and as a new-comer, was, according to custom, extremely civil and complaisant to all the merchants his neighbours. And as Ali Baba's son was young and handsome, and a man of good sense, and was often obliged to converse with Cogia Houssain, he soon made them acquainted with him. He strove to cultivate his friendship, more particularly when, two or three days after he was settled, he recognized Ali Baba, who came to see his son, and stopped to talk with him as he was accustomed to do; and when he was gone, he learnt from his son who he was. He increased his assiduities, caressed him after the most engaging manner, made him some small presents, and often asked him to dine and sup with him; and treated him very handsomely.

Ali Baba's son did not care to lie under such obligation to Cogia Houssain without making the like return; but was so much straitened for want of room in his house, that he could not entertain him so well as he wished; and therefore acquainted his father

Ali Baba with his intention, and told him that it did not look well for him to receive such favours from Cogia Houssain without inviting him again.

Ali Baba, with great pleasure, took the treat upon himself. Son, said he, to-morrow (Friday), which is the day that the shops of such great merchants as Cogia Houssain and yourself are shut, get him to take a walk with you after dinner, and as you come back, pass by my door, and call in. It will look better to have it happen accidentally, than if you gave him a formal invitation. I will go and order Morgiana to provide a supper.

The next day, after dinner, Ali Baba's son and Cogia Houssain met by appointment, and took their walk, and as they returned, Ali Baba's son led Cogia Houssain through the street where his father lived; and when they came to the house, he stopped and knocked at the door. This, sir, said he, is my father's house; who, upon the account I have given him of your friendship, charged me to procure him the honour of your acquaintance; and I desire you to add this pleasure to those I am already indebted to you for.

Though it was the sole aim of Cogia Houssain to introduce himself into Ali Baba's house, that he might kill him without hazarding his own life or making any noise; yet he excused himself, and offered to take his leave. But a slave having opened the door, Ali Baba's son took him obligingly by the hand, and in a manner forced him in.

Ali Baba received Cogia Houssain with a smiling countenance, and in the most obliging manner he could wish. He thanked him for all the favours he had done his son; adding withal, the obligation was the greater, as he was a young man not very well acquainted with the world, and that he might contribute to his information.

Cogia Houssain returned the compliment, by assuring Ali Baba, that though his son might not have acquired the experience of older men, he had good sense equal to the experience of many others. After a little more conversation on different subjects, he offered again to take his leave; when Ali Baba stopping him, said, Where are you going, sir, in so much haste? I beg you would do me the honour to sup with me, though what I have to give you is not worth your acceptance; but such as it is, I hope you will accept it as heartily as I give it.—Sir, replied Cogia Houssain, I am thoroughly persuaded of your good-will; and if I ask the favour of you not to take it ill that I do not accept of your obliging invitation, I beg of you to believe that it does not proceed from any slight or intention to affront, but from a certain reason, which you would approve of if you knew it.

And what may that reason be, sir, replied Ali Baba, if I may be so bold as to ask you?—It is, answered Cogia Houssain, that I can eat no victuals that have any salt in them; therefore judge how I should look at your table.—If that is the only reason, said Ali Baba, it ought not to deprive me of the honour of your company at supper; for, in the first place, there is no salt ever put into my bread, and for the meat we shall have to-night I promise you there shall be none. I will go and take care of that. Therefore you must do me the favour to stay; I will come again immediately.

Ali Baba went into the kitchen, and ordered Morgiana to put no salt to the meat that was to be dressed that night; and to make quickly two or three ragouts besides what he had ordered, but be sure to put no salt in them.

Morgiana, who was always ready to obey her master, could not help, this time, seeming dissatisfied at his new order. Who is this difficult man, said she, who eats no salt with his meat? Your supper will be spoiled, if I keep it back so long.—Do not be angry, Morgiana, replied Ali Baba, he is an honest man; therefore do as I bid you.

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who eat no salt. To this end, when she had done what she had to do in the kitchen, and Abdallah laid the cloth, she helped to carry up the dishes; and looking at Cogia Houssain, knew him at the first sight to be the captain of the robbers, notwithstanding his disguise; and examining him very carefully, perceived that he had a dagger hid under his garment.—I am not in the least amazed, said she to herself, that this wicked wretch, who is my master's greatest enemy, would eat no salt with him, since he intends to assassinate him; but I will prevent him.

When Morgiana had sent up the supper by Abdallah, while they were eating, she made the necessary preparations for executing one of the boldest acts which could be thought on, and had just done, when Abdallah came again for the dessert of fruit, which she carried up, and as soon as Abdallah had taken the meat away, set it upon the table; after that, she set a little table and three glasses by Ali Baba, and going out, took Abdallah along with her to go to supper together, and to give Ali Baba the more liberty of conversation with his guest.

Then the pretended Cogia Houssain, or rather captain of the robbers, thought he had a favourable opportunity to kill Ali Baba. I will, said he to himself, make the father and son both drunk; and then the son, whose life I intend to spare, will not be able to prevent my stabbing his father to the heart; and while the

slaves are at supper, or asleep in the kitchen, I can make my escape over the gardens as before.

Instead of going to supper, Morgiana, who penetrated into the intentions of the counterfeit Cogia Houssain, would not give him leave to put his villainous design in execution, but dressed herself neatly with a suitable head-dress like a dancer, girded her waist with a silver-gilt girdle, to which there hung a poniard with a hilt and guard of the same metal, and put a handsome mask on her face. When she had thus disguised herself she said to Abdallah, Take your tabor, and let us go and divert our master and his son's guest, as we do sometimes when he is alone.

Abdallah took his tabor, and played before Morgiana all the way into the hall, who, when she came to the door, made a low curtsy, with a deliberate air, to make herself taken notice of, and by way of asking leave to show what she could do. Abdallah, seeing that his master had a mind to say something, left off playing.—Come in, Morgiana, said Ali Baba, and let Cogia Houssain see what you can do, that he may tell us what he thinks of you. But sir, said he, turning towards Cogia Houssain, do not think that I put myself to any expense to give you this diversion, since these are my slave and my cook and housekeeper; and I hope you will not find the entertainment they give us disagreeable.

Cogia Houssain, who did not expect this diversion after supper, began to fear that he should not have the opportunity that he thought he had found; but hoped, if he missed it now, to have it another time, by keeping up a friendly correspondence with the father and son; therefore, though he could have wished Ali Baba would have let it alone, he pretended to be obliged to him for it, and had the complaisance to express a pleasure at what he saw pleased his host.

As soon as Abdallah saw that Ali Baba and Cogia Houssain had done talking, he began to play on the tabor, and accompanied it with an air; to which Morgiana, who was an excellent dancer, danced after such a manner, as would have created admiration in any other company but that before which she now exhibited, among whom, perhaps, none but the false Cogia Houssain was in the least attentive to her.

After she had danced several dances with the same propriety and strength, she drew the poniard, and holding it in her hand, danced a dance, in which she outdid herself, by the many different figures and light movements, and the surprising leaps and wonderful exertions with which she accompanied it. Sometimes she presented the poniard to one's breast, and sometimes to another's, and oftentimes seeming to strike her own. At last, as if she was out of breath, she snatched the tabor from Abdallah,

with her left hand, and holding the dagger in her right, presented the other side of the tabor, after the manner of those who get a livelihood by dancing, and solicit the liberality of the spectators.

Ali Baba put a piece of gold into the tabor, as did also his son; and Cogia Houssain, seeing that she was coming to him, had pulled his purse out of his bosom to make her a present; but while he was putting his hand into it, Morgiana, with a courage and resolution worthy of herself, plunged the poniard into his heart.

Ali Baba and his son, frightened at this action, cried out aloud. Unhappy wretch! exclaimed Ali Baba, what have you done to ruin me and my family?—It was to preserve you, not to ruin you, answered Morgiana; for see here, said she (opening Cogia Houssain's garment, and showing the dagger), what an enemy you had entertained! Look well at him, and you will find him to be both the pretended oil merchant and the captain of the gang of forty robbers. Remember, too, that he would eat no salt with you; and what would you have more to persuade you of his wicked design? Before I saw him, I suspected him as soon as you told me you had such a guest. I saw him, and you now find that my suspicion was not groundless.

Ali Baba, who immediately felt the new obligation he had to Morgiana for saving his life a second time, embraced her. Morgiana, said he, I gave you your liberty, and then promised you that my gratitude should not stop there, but that I would soon complete it. The time is come for me to give you a proof of it, by making you my daughter-in-law. Then addressing himself to his son, he said to him, I believe you, son, to be so dutiful a child, that you will not refuse Morgiana for your wife. You see that Cogia Houssain sought your friendship with a treacherous design to take away my life; and, if he had succeeded, there is no doubt but he would have sacrificed you also to his revenge. Consider, that by marrying Morgiana, you marry the support of my family and your own.

The son, far from showing any dislike, readily consented to the marriage; not only because he would not disobey his father, but that his inclination prompted him to it.

After this, they thought of burying the captain of the robbers with his comrades, and did it so privately that nobody knew anything of it till a great many years after, when not any one had any concern in the publication of this remarkable history.

A few days afterwards, Ali Baba celebrated the nuptials of his son and Morgiana with great solemnity and a sumptuous feast, and the usual dancing and spectacles; and had the satisfaction



Pulled his purse out of his bosom to make her a present.

to see that his friends and neighbours, whom he had invited, had no knowledge of the true motives of that marriage; but that those who were not unacquainted with Morgiana's good qualities commended his generosity and goodness of heart.

Ali Baba forbore, a long time after this marriage, from going again to the robbers' cave, from the time he brought away his brother Cassim, and some bags of gold on three asses, for fear of finding them there, and being surprised by them. He kept away after the death of the thirty-seven robbers and their captain, supposing the other two robbers, whom he could get no account of, might be alive.

But at the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey, taking the necessary precautions for his safety. He mounted his horse, and when he came to the cave, and saw no footsteps of men or horses, he looked upon it as a good sign. He alighted off his horse, and tied him to a tree; and presenting himself before the door, and pronouncing these words, *Open, Sesame*, the door opened. He went in, and by the condition he found things in, he judged that nobody had been there since the false Cogia Houssain, when he fetched the goods for his shop, and that the gang of forty robbers was completely destroyed, and never doubted he was the only person in the world who had the secret of opening the cave, and that all the treasure was solely at his disposal; and having brought with him a wallet, into which he put as much gold as his horse would carry, he returned to town.

Afterwards Ali Baba carried his son to the cave, taught him the secret, which they handed down to their posterity; and using their good fortune with moderation, lived in great honour and splendour, serving the greatest offices of the city.

GLOSSARY

| | | | |
|-----------------------------|---|---------------------|--|
| Abaa | <i>A woollen cloak.</i> | Dorak | <i>A water-bottle.</i> |
| 'Abd Allah .. | <i>"Servant of God."</i> | Durka'ah .. | <i>The depressed part of a paved floor.</i> |
| 'Abd el-Kuddos | <i>"Servant of the most Holy."</i> | Ed Deylem .. | <i>A province of Persia.</i> |
| 'Abd es-Samad .. | <i>"Servant of the Eternal."</i> | Efendee | <i>A Turkish title of respect.</i> |
| Aboo Keer | <i>Aboukir, ancient Canopus.</i> | 'Efreet | <i>A powerful evil Jinnee.</i> |
| Aboo Seer | <i>Busiris.</i> | El Andalus .. | <i>Spain.</i> |
| Aboo Tabah .. | <i>A sergeant who arrests.</i> | El Basrah .. | <i>Bussorah.</i> |
| Abu-l-Harith .. | <i>A name of the lion.</i> | El Fadl | <i>"The excellence" (of the Religion).</i> |
| Abu-s-Sa'adat .. | <i>"Father of prosperities."</i> | El Ghayoor .. | <i>"The jealous"—changeable.</i> |
| Abu-sh-Shamat | <i>"Having moles."</i> | El Meleehal .. | <i>"The beautiful."</i> |
| Acmash | <i>Weak-eyed.</i> | El Mosil | <i>Mosul.</i> |
| 'Adileeyeh .. | <i>The name of a mosque at Cairo.</i> | El Mustafa .. | <i>"The elect."</i> |
| 'Afeef | <i>Chaste, abstinent.</i> | El Ward fi-l-Akman, | <i>"The rosebud."</i> |
| Ajeeb | <i>"Wonderful."</i> | Emeer | <i>A chief, or noble.</i> |
| Akkem | <i>A camel loader, &c.</i> | Enees el-Jelees | <i>"The companion's cheerer."</i> |
| 'Ala-ed-Deen, or Aladdin .. | <i>"Glory of the Religion."</i> | Er Ranij | <i>Borneo.</i> |
| Allah | <i>God.</i> | Es Samit | <i>"The silent."</i> |
| 'Andam | <i>Brazil wood.</i> | Esh-Sham .. | <i>Syria; or the north of Arabia.</i> |
| Anka | <i>An enormous bird.</i> | Es Sind | <i>Western India.</i> |
| Ardebb | <i>A measure—about five bushels.</i> | Es Zeebah .. | <i>Quicksilver.</i> |
| Aseede | <i>A kind of mustard.</i> | Et Taghoot .. | <i>The Devil.</i> |
| Ash'ab | <i>A very covetous man.</i> | Ez Zanj | <i>Borneo.</i> |
| Aslan | <i>A lion.</i> | Fakeer | <i>Poor; specially a poor person devoted to religious observances.</i> |
| 'Azeez | <i>"Dear, excellent."</i> | Farajeeeyeh .. | <i>A loose robe or coat.</i> |
| Badroulboudour | <i>"Full moon of full moons."</i> | Farasheh | <i>A butterfly.</i> |
| Bahr | <i>A sea or river.</i> | Farrash | <i>A servant.</i> |
| Bakbook | <i>"Chatterer."</i> | Fatehah | <i>First chapter of Kuran.</i> |
| Baklaweh .. | <i>Pastry.</i> | Furkan | <i>A name for the Kuran.</i> |
| Batarikh .. | <i>A dish of salted fish roe.</i> | Ghada | <i>An inflammable tree.</i> |
| Baz | <i>A little kettle-drum.</i> | Gham | <i>"Desire, passion."</i> |
| Bazar | <i>A market street.</i> | Ghashiyeh .. | <i>An embroidered saddle cover.</i> |
| Bedawee .. | <i>An Arab.</i> | Ghool | <i>A demon who eats men.</i> |
| Bedaweeeyeh | <i>An Arab woman.</i> | Ghooleh | <i>A female ditto.</i> |
| Bedr | <i>The moon.</i> | Hajj | <i>A pilgrim.</i> |
| Bedr Basim .. | <i>"Smiling full moon."</i> | Hareem | <i>The apartments of the women, or the women themselves.</i> |
| Benj | <i>Hemp.</i> | Hasan | <i>"Beautiful."</i> |
| Boozah | <i>A kind of beer.</i> | Hasheesh .. | <i>Intoxicating hemp.</i> |
| Budoor | <i>"Full moons."</i> | Hayat en-Neefoos | <i>"Life of souls."</i> |
| Burko' | <i>A face veil.</i> | Hazar | <i>A kind of nightingale.</i> |
| Burnus | <i>An Arab cloak.</i> | Henna | <i>A dye for the fingers, &c.</i> |
| Consul | <i>A title often given in Egypt to any wealthy Frank.</i> | Hooreyeh .. | <i>A virgin of Paradise.</i> |
| Daood | <i>David.</i> | Hosh | <i>A court of a house, or one surrounded by meaner lodgings.</i> |
| Dahish | <i>"Amazed."</i> | Ibn | <i>Son.</i> |
| Darweesh .. | <i>A member of a Muslim religious order.</i> | Ibraheem .. | <i>Abraham.</i> |
| Dawa | <i>A depilatory.</i> | Imam | <i>The chief minister of a mosque.</i> |
| Deenar | <i>A piece of gold.</i> | Izar | <i>A woman's veil, worn in public.</i> |
| Deewan | <i>Mattresses and cushions placed against the wall on a leewan.</i> | | |
| Denn | <i>A wine vessel.</i> | | |
| Dirbas | <i>A lion.</i> | | |
| Dirhem | <i>A silver coin; a wight.</i> | | |

| | | | |
|-------------------|--|---------------------|---|
| Jahennem .. | <i>Hell.</i> | Mashitah .. | <i>A tire-woman.</i> |
| Jedeed .. | <i>A copper coin.</i> | Mastabah .. | <i>A bench of stone or brick.</i> |
| Jemeelah .. | <i>"Beautiful."</i> | Meezer .. | <i>Any kind of garment or covering.</i> |
| Jereed .. | <i>A palm stick.</i> | Mejd ed-Deen .. | <i>"Glory of the Religion."</i> |
| Jink .. | <i>Male public dancers.</i> | Melik .. | <i>King.</i> |
| Jinn or Jan .. | <i>Beings created of fire.</i> | Melwatah .. | <i>A large outer garment.</i> |
| Jinneeh .. | <i>One of the Jinn.</i> | Memlook .. | <i>A male white slave.</i> |
| Jinneyeh .. | <i>A female Jinnee.</i> | Memrak .. | <i>A lantern or other roof opening for air or light.</i> |
| Joharah .. | <i>"A jewel."</i> | Menareh .. | <i>The tower of a mosque.</i> |
| Jubbeh .. | <i>A long outer vest.</i> | Menar es-Sena .. | <i>"Pharos of splendour."</i> |
| Jullanar .. | <i>"Pomegranate flower."</i> | Menn .. | <i>A weight.</i> |
| Ka'ah .. | <i>A lofty saloon; elegant house.</i> | Meshed .. | <i>Any kind of garment or covering.</i> |
| Kaaks .. | <i>Cakes.</i> | Mesroor .. | <i>"Happy."</i> |
| Kadee .. | <i>A judge.</i> | Mihraj .. | <i>Borneo.</i> |
| Kaf .. | <i>Mountains encircling the world.</i> | Mikra ah .. | <i>The thicker end of a palm branch stripped of its leaves.</i> |
| Kamar .. | <i>A belt with a purse.</i> | Mineeneh .. | <i>A small biscuit.</i> |
| Kamar ez-Zeman .. | <i>"The moon of the age."</i> | Misr .. | <i>Egypt.</i> |
| Kanoon .. | <i>A kind of dulcimer.</i> | Mithkal .. | <i>A small weight.</i> |
| Karamaneh .. | <i>A confidential female slave.</i> | Mo'allim .. | <i>A teacher.</i> |
| Kasabeh .. | <i>A measure.</i> | Mosque .. | <i>A Muslim place of worship.</i> |
| Kataif .. | <i>Cakes.</i> | Mowwal .. | <i>A short poem.</i> |
| Kebab .. | <i>Lamb or mutton roasted on skewers.</i> | Mudd .. | <i>A measure for corn.</i> |
| Keerat .. | <i>Carat; a weight of nearly three grains.</i> | Mueddin .. | <i>One who calls to prayer from a menareh.</i> |
| Kenan .. | <i>Canaan.</i> | Mukaddam .. | <i>A superior chief or overseer.</i> |
| Keerawan .. | <i>Stone curlew.</i> | Muslim .. | <i>A follower of Mohammed.</i> |
| Khaleefeh .. | <i>"The Vicar of God," chief ruler of the Muslim world.</i> | Mustahall .. | <i>A man who marries a woman to enable her to remarry a husband who has divorced her.</i> |
| Khan .. | <i>A building, chiefly for the accommodation of merchants.</i> | Nakeeb .. | <i>An officer under the chief of a market.</i> |
| Khaseeb .. | <i>"Endowed with plenty."</i> | Nakoodah .. | <i>A master of a ship.</i> |
| Khatmeh .. | <i>A recitation of the whole Kuran.</i> | Nebeedh .. | <i>A kind of wine.</i> |
| Khizam .. | <i>A nose ring.</i> | Nejm es-Sabat .. | <i>"Star of the morning."</i> |
| Khoolenj .. | <i>A tree from which bowls are made.</i> | Nedd .. | <i>A perfume.</i> |
| Khutbeh .. | <i>An exhortation and prayer.</i> | Noor ed-Deen .. | <i>"Light of the Religion."</i> |
| Khuteb .. | <i>A form of prayer.</i> | Noor el-Huda .. | <i>"Light of day."</i> |
| Kishk .. | <i>A preparation of wheat.</i> | Nusf (fadden) .. | <i>A coin worth a quarter farthing.</i> |
| Kohl .. | <i>Powder for the eyelids.</i> | 'On .. | <i>A Marid.</i> |
| Koofeyeh .. | <i>A head kerchief.</i> | Ood .. | <i>A lute.</i> |
| Koot el-Kuloob .. | <i>"Food of hearts."</i> | 'Orrah .. | <i>A wicked shrew.</i> |
| Kubbeh .. | <i>A dome; cupola; a domed apartment; a closet; tent.</i> | Purse .. | <i>50 piastres, about £5.</i> |
| Kulleh .. | <i>A porous water-bottle.</i> | Quinary .. | <i>Five spans, hence five feet.</i> |
| Kunafeh .. | <i>A kind of pastry.</i> | Rabab .. | <i>A kind of viol.</i> |
| Kuran .. | <i>The religious book of the Muslims.</i> | Races es-Sitteen .. | <i>"Chief of the Sixty."</i> |
| Kurbaj .. | <i>A whip.</i> | Ramadan .. | <i>The Muslim month of abstinence.</i> |
| Kutb .. | <i>A chief.</i> | Redwan .. | <i>The guardian of Paradise.</i> |
| Kutrub .. | <i>A male demon; an animal with long fore legs.</i> | Rek'ah .. | <i>The repetition of a set form of words, chiefly from the Kuran.</i> |
| Leef .. | <i>Fibres of palm tree.</i> | Rijal .. | <i>Saints, welees.</i> |
| Leewan .. | <i>An elevated portion of the floor in a room.</i> | Rukh .. | <i>A fabulous bird of enormous size.</i> |
| Litham .. | <i>Drapery for the lower part of the face.</i> | Saa .. | <i>A measure.</i> |
| Lutf .. | <i>"Elegance, delicacy."</i> | Saad .. | <i>"Happiness."</i> |
| Maaroof .. | <i>"Kindness."</i> | Sa'adeh .. | <i>"Felicity."</i> |
| Magians .. | <i>Worshippers of fire.</i> | Saheeb .. | <i>A title given to Wazeers.</i> |
| Makad .. | <i>A chamber in which male guests are received.</i> | Sakka .. | <i>A water carrier.</i> |
| Marid .. | <i>A most evil Jinnee.</i> | Saleh .. | <i>"Good, just, virtuous."</i> |
| Marsceneh .. | <i>A myrtle.</i> | Sarendeeb .. | <i>Ceylon.</i> |
| | | Saweek .. | <i>Meal of parched barley.</i> |
| | | Seemendel .. | <i>Salamander.</i> |

| | | | |
|---------------------|--|---------------------|--|
| Seemurgh .. | <i>A fabulous bird of enormous size.</i> | Simsim .. | <i>Sesame.</i> |
| Sesame .. | <i>A grain.</i> | Sitt el-Hosn .. | <i>"Lady of beauty."</i> |
| Seyyid .. | <i>A descendant of the Prophet.</i> | Sook .. | <i>A market, or bazaar.</i> |
| Shah Bandar .. | <i>Chief of the merchants.</i> | Suleyman .. | <i>Solomon.</i> |
| Shah Zeman .. | <i>"King of the age."</i> | Sultan .. | <i>A monarch with sub-kings.</i> |
| Shahid .. | <i>An officer of a Kader's court.</i> | Tarboosh .. | <i>A woollen skull cap.</i> |
| Shamikh .. | <i>"High, lofty, proud."</i> | Tohfeh .. | <i>A rarity; present.</i> |
| Sharaf el-Benat .. | <i>"Glory of damsels."</i> | Takhtarawan .. | <i>A litter.</i> |
| Sharazad .. | <i>"Of free or ingenuous countenance."</i> | 'Ulama .. | <i>Professors of religion and law.</i> |
| Shariyar .. | <i>"Friend of the city."</i> | Umm ed-Dawahee .. | <i>"Mother of calamities."</i> |
| Shebbaheh .. | <i>A reed flageolet.</i> | Umm es-So'ood .. | <i>"Mother of prosperities."</i> |
| Sheereef .. | <i>Noble.</i> | Uns el-Wujood .. | <i>"Light of the world."</i> |
| Shejeret ed-Durr .. | <i>"Tree of pearls."</i> | Walee .. | <i>The chief police magistrate.</i> |
| Shemleh .. | <i>A kind of cloak.</i> | Waseef .. | <i>A man servant.</i> |
| Shems ed-Deen .. | <i>"Light of the Religion."</i> | Wak Wak .. | <i>Islands easterly of Borneo.</i> |
| Shems en Nahar .. | <i>"The light of day."</i> | Welee .. | <i>A saint.</i> |
| Sherbet .. | <i>A sweet drink.</i> | Weybeh .. | <i>The 24th of an ardebh.</i> |
| Sheykh .. | <i>An elder, commonly used as Mr., particularly to a learned man or saint.</i> | Wezeer .. | <i>Prime Minister.</i> |
| Sheytan .. | <i>Evil Jinns.</i> | Yahya, Yoohanna, .. | <i>John.</i> |
| Shukeyr .. | <i>"Ruddy, tawny."</i> | Yoosuf .. | <i>Joseph.</i> |
| Shureyk .. | <i>A kind of bar.</i> | Zat ed-Dawahee .. | <i>"Mother of calamities."</i> |
| Sikbaj .. | <i>A dish.</i> | Zekah .. | <i>Alms.</i> |
| | | Zikr .. | <i>A religious ceremony.</i> |
| | | Zirbajeh .. | <i>A kind of spoon meat.</i> |
| | | Zunoof .. | <i>Ethiopia, Zansibar.</i> |
| | | Zuleyt .. | <i>A low fellow.</i> |

THE ROMANCE OF THE ANIMAL WORLD

DESCRIBING THE CURIOUS AND INTERESTING IN NATURAL HISTORY

By EDMUND SELOUS

With Sixteen full-page Illustrations

"Mr. Selous takes a wide range in Nature, he has seen many wonders which he relates. Open the book where we will we find something astonishing."—*Spectator*.

"It is in truth a most fascinating book, as full of incidents and as various in interest as any other work of imagination, and, beyond the pleasure in the reading there is the satisfaction of knowing that one is in the hands of a genuine authority on some of the most picturesque subjects that natural history affords. Mr. Selous method is strong, safe, and sound. The volume has numerous illustrations of a high order of workmanship and a handsome binding of striking design.

School Government Chronicle.

"This is a very fascinating volume, full of picturesquely written descriptions of the life, habits, and customs of a number of birds and beasts, including beavers, seals, bears, penguins, crocodiles, and a host of other creatures."—*Graphic*.

"A fund of information and amusement will be found in the pages of this handsomely bound book. From the lowest animals of all, the Infusoria, to the lion and the elephant, all come within the range of Mr. Selous' observation, and he builds up out of the vast material at his disposal a very readable narrative. The illustrations are carefully drawn, and are very true to nature."—*Education*.

"The volume would make an excellent present for an intelligent boy, being full of interesting and sometimes thrilling stories from the wide field of natural history. It is well written in a clear, easy style which is to be commended. Mr. Edmund Selous has made a most interesting collection of striking facts, and the book has one of the prettiest covers that I have seen."—*Daily News*.

THE ROMANCE OF MODERN EXPLORATION

WITH DESCRIPTIONS OF CURIOUS CUSTOMS, THRILLING ADVENTURES, AND INTERESTING DISCOVERIES OF EXPLORERS IN ALL PARTS OF THE WORLD

By ARCHIBALD WILLIAMS, B.A. (Oxon.), F.R.G.S.

With Twenty-six Illustrations

"A mine of information and stirring incident."—*Scotsman*.

"Mr. Williams is most catholic in his choice, taking his readers to soar in a balloon with the luckless Andree, to wander in African forests and Australian deserts, to seek for the North Pole with Nansen, and even to note such an up-to-date expedition as that of the 'Discovery' in the Antarctic Regions, to cite but the most prominent. Mr. Williams has done this work most judiciously, . . . a book which will delight both young and old alike."—*Graphic*.

"The book unites strong natural attractiveness with valuable geographical information to a degree probably unequalled by any other that might be offered as appropriate for the purpose of a gift book or the recreative library."—*School Government Chronicle*.

"It is a kind of epitome of the best travel books of our time, and is exceedingly well done."—*Academy*.

SEELEY & CO., LTD., 38 GREAT RUSSELL STREET

THE ROMANCE OF INSECT LIFE

DESCRIBING THE CURIOUS & INTERESTING IN THE INSECT WORLD

BY EDMUND SELOUS

AUTHOR OF "THE ROMANCE OF THE ANIMAL WORLD," ETC.

With Sixteen Illustrations. Extra Crown 8vo. 5s.

"An entertaining volume, one more of a series which seeks with much success to describe the wonders of nature and science in simple, attractive form."—*Graphic*.

"Offers most interesting descriptions of the strange and curious inhabitants of the insect world, sure to excite inquiry and to foster observation. There are ants white and yellow, locusts and cicadas, bees and butterflies, spiders and beetles, scorpions and cockroaches—and especially ants—with a really scientific investigation of their wonderful habits, not in dry detail, but in free and charming exposition and narrative. An admirable book to put in the hands of a boy or girl with a turn for natural science—and whether or not."—*Educational Times*.

"Both interesting and instructive. Such a work as this is genuinely educative. There are numerous illustrations."—*Liverpool Courier*.

"With beautiful original drawings by Carton Moore Park and Lancelot Speed, and effectively bound in dark blue cloth, blazoned with scarlet and gold."—*Lady*.

"Admirably written and handsomely produced. Mr. Selous's volume shows careful research, and the illustrations of insects and the results of their powers are well done."—*World*.

THE ROMANCE OF MODERN MECHANISM

INTERESTING DESCRIPTIONS IN NON-TECHNICAL LANGUAGE OF WONDERFUL MACHINERY, MECHANICAL DEVICES, & MARVELLOUSLY DELICATE SCIENTIFIC INSTRUMENTS

BY ARCHIBALD WILLIAMS, B.A. (Oxon.), F.R.G.S.

AUTHOR OF "THE ROMANCE OF MODERN EXPLORATION," ETC.

With Twenty-six Illustrations. Extra Crown 8vo. 5s.

"No boy will be able to resist the delights of this book, full to the brim of instructive and wonderful matter."—*British Weekly*.

"This book has kept your reviewer awake when he reasonably expected to be otherwise engaged. We do not remember coming across a more fascinating volume, even to a somewhat blasé reader whose business it is to read all that comes in his way. The marvels, miracles they should be called, of the modern workshop are here exploited by Mr. Williams for the benefit of readers who have not the opportunity of seeing these wonders or the necessary mathematical knowledge to understand a scientific treatise on their working. Only the simplest language is used and every effort is made, by illustration or by analogy, to make sufficiently clear to the non-scientific reader how the particular bit of machinery works and what its work really is. Delicate instruments, calculating machines, workshop machinery, portable tools, the pedrail, motors ashore and afloat, fire engines, automatic machines, sculpturing machines—these are a few of the chapters which crowd this splendid volume."—*Educational News*.

"It is difficult to make descriptions of machinery and mechanism interesting, but Mr. Williams has the enviable knack of doing so, and it is hardly possible to open this book at any page without turning up something which you feel you must read; and then you cannot stop till you come to the end of the chapter."—*Electricity*.

"This book is full of interest and instruction, and is a welcome addition to Messrs. Seeley and Company's Romance Series."—*Leeds Mercury*.

"A book of absorbing interest for the boy with a mechanical turn, and indeed for the general reader."—*Educational Times*.

"An instructive and well-written volume."—*Hobbies*.

SEELEY & CO., LTD., 38 GREAT RUSSELL STREET

